An Enlightening Commentary

into

The Holy Qur'an

4

Compiled by:

Ayatullah Sayyid Kamal Faghih Imani

and

A Group of Muslim Scholars

IMAM ALI Islamic Research Center

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Table of contents

Introduction

In The Name of Allah, The Beneficent, The Merciful

As it was mentioned in the introduction of the previous volume, the main introductory preface of this endeavour has been introduced in details at the beginning of the very commentary of the Qur'ān, part one. It may acquaint you with some essential data .towards the aim which can certainly be helpful along the way of studying this book

It was cited before that the demand of those who have read the former volumes of this commentary, and are anxiously waiting for the rest of the translation of the commentary of the verses of the Qur'ān to receive them as soon as possible, caused the explanatory in the substitutive volumes to be arranged rather concisely by the compilers. Therefore, in this series, from part three of the Qur'ān on, every volume cansists of the exegeses of the verses of two parts of the Qur'ān. This current volume, for example, contains part five and part six. This decision was made in order that the translation of the commentary of the whole Qur'ān be supplied in a shorter period delivered in about twenty volumes, and, comparing with the earlier volumes, they be in the reach of the readers as soon as possible, and, Allah willing, sooner than .the expected time

May Allah help us, as ever before, to complete this holy endeavour successfully to offer it humbly to all of the truth-seekers throughout the world. May He (s.w.t.) guide and assist all of us by the Qur'ān to pave the straight path further and further, for we .mortal creatures are always in need of it

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Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	َ	a	اَی	aī
و	ū	ُ	u	اَو	aū
ی	ī	ِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	‘
ج	j	غ	ġ
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

(Sura An–Nisa (No.۴

Part five

Rest of Section ۴

Arabic and English text of verse ۲۴

۲۴- وَالْمُحْصَناتُ مِنَ النِّساءِ اِلاّ مامَلَكَتْ أَيْمانُكُمْ

كِتابَ اللّهِ عَلَيْكُمْ

وَاُحِلَّ لَكُمْ ما وَراءَ ذلِكُمْ

اَنْ تَبْتَغُواْ بِاَمْوالِكُم مُّحْصِنينَ غَيْرَ مُسافِحينَ

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فاتُوهُنَّ اُجورَهُنَّ فَريضَةً

وَلاجُناحَ عَلَيْكُمْ فيما تَراضَيْتُم بِهِ

مِنْ بَعْدِ الْفَريضَهِ

اِنَّ اللّهَ كانَ عَليمًا حَكيمًا

۲۴. " And all married women (are forbidden unto you to marry) except those whom (your right hands possess (by Allah's decree in the battle against infidels.

;It is a written legislation of Allah unto you

and lawful for you are (all women) besides those that you may seek (them) by means of your wealth (as dower) taking them into marriage and not committing fornication.

Then as to those of whom you seek content (by temporary marriage), give them their dowries as a duty;

.and there is no blame on you in whatever you mutually agree after the duty

".Verily Allah is All-Knowing, All-Wise

Commentary: verse ۲۴

Point

For non-Muslims, captivity is counted as divorce. It is like the Faith of a woman that when her husband continues his infidelity and the woman

.has embraced Islam, the very belief separates her from her husband

To take in marriage a woman who has husband is unlawful from the point of Islam. .The woman may be from any nation and with any religion

But captivity is like divorce, and a captive woman should observe a waiting term for one month (one menstruation) from the time she is captured, and if she is in pregnancy period, she must wait until she is delivered of her child. Thus, during this .period, no conjugal connection is admissible with her

This matrimonial device, as a permanent or contemporary spouse, is better than the .device of returning her to the infidels or leaving her alone with no guardian

Marrying a woman who has husband is unlawful

And all married women (are forbidden unto you to marry) except those whom your " .(right hands possess (by Allah's decree in the battle against infidels

;It is a written legislation of Allah unto you

and lawful for you are (all women) besides those that you may seek (them) by means .of your wealth (as dower) taking them into marriage and not committing fornication "...

According to several traditions narrated from the holy Imams of Ahlul-Bayt (a.s.), and also according to many commentary books recorded by the scholars of the Sunnis, this phrase of the verse refers to temporary marriage where the above-mentioned :holy verse says

Then as to those of Whom you seek content (by marriage), give them their ... " .dowries as a duty

.and there is no blame on you in whatever you mutually agree after the duty

" .Verily Allah is All-Knowing, All-Wise

****

۲۵- وَمَن لَّم يَستَطِعْ مِنكُم طَوْلاً اَنْ يَنْكِحَ الْمُحْصَناتِ الْمُؤْمِناتِ

فَمِنْ ما مَلَكَتْ اَيْمانُكُمْ مِنْ فَتَياتِكُمُ الْمُؤْمِناتِ

وَاللّهُ اَعْلَمُ بِايمانِكُم بَعْضُكُمْ مِنْ بَعْضٍ

فَانْكِحُوهُنَّ بِإِذْنِ اَهْلِهِنَّ وَاتُوهُنَّ اُجُورَهُنَّ بِالْمَعْرُوفِ

مُحْصَناتٍ غَيْرَ مُسافِحاتٍ وَلا مُتَّخِذاتِ اَخْدانٍ

فَإِذا اُحْصِنَّ فَإِنْ اَتَيْنَ بِفاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ ما عَلَى الْمُحْصَناتِ

مِنَ الْعَذابِ

ذلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ

وَاَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللّهُ غَفُورٌ رَحِيمٌ

۲۵. " And whoever among you is not able to financially afford to marry free believing women, then (let him marry) of those (slaves or captives) whom your right hands possess from among your believing maidens;

and Allah better knows your faith; you are (sprung) one from the other,

so marry them with the permission of their masters and give them their dowries in fairness,

they being chaste, not committing lewdness, nor taking paramours.

And if when they are married they commit lewdness,

their punishment is half that for free women.

This (kind of marriage) is for those among you who fear falling into evil.

But to have patience would be better for you, and Allah is Forgiving, Merciful."

Commentary: verse ۲۵

Point

Following the statements about marriage, this verse expresses the conditions of marrying she slaves whose dowries and expenses are usually

:lighter and easier. At first it says

And whoever among you is not able to financially afford to marry free believing " women, then (let him marry) of those (slaves or captives) whom your right hands "...;possess from among your believing maidens

Then it adds that for recognizing their Faith, you are commissioned to hear their apparent expressions, and as for their innate thoughts and hidden secrets, it is so that .Allah knows well of your faith

" ... ,and Allah better knows your faith ... "

And, in view of the fact that some men were not so willing to marry the slave maidens, in this verse the Qur'ān remarks that all of you have come into being from only one :couple, therefore, you must not dislike marrying them. It says

" ... ,you are (sprung) one from the other ... "

Then, the Qur'ān points to one of the conditions of this marriage. It is the permission of the concerning master, while without that permission the marriage is invalid. It :says

" ... ,so marry them with the permission of their masters ... "

:Next to this statement, it says

" ... ,and give them their dowries in fairness ... "

It is understood from this sentence that an appropriate and worthy dowry should be assigned for them, and it must be given to themselves. It is also understood that their .slaves can possess some wealth when they have lawfully obtained it

The conditions of marrying the slave-women

One of the other conditions that this marriage has, is that these maidens should be taken from among those who are chaste, not from among those who commit

.manifest lewdness

" … .they being chaste, not committing lewdness, nor taking paramours … "

In agreement with the ordinances stated upon marriage with slave maidens and supporting their rights, the holy verse continues the words about their punishment :when they divert from the path of piety and chastity, It says

And if when they are married they commit lewdness, their punishment is half that … " " … .for free women

This part of the holy verse means that they must be beaten only fifty

.stripes

Then, it adds that this kind of marriage with such slave maidens is for those who are severely involved in the pressure of the sexual instinct and are not capable to marry .free women. Therefore, it is not admissible for men other than them

" ... .This (kind of marriage) is for those among you who fear falling into evil ... "

But, next to that, it says that being patient and avoiding such sort of marriage, from the point of some ethical and social interests, is of your gain as far as you are able to .restrain yourself and you do not fall into committing sin

" ... ,But to have patience would be better for you ... "

At the end of the verse, it remarks that upon what you have done before this, Allah is :Forgiving, Merciful. It says

" .and Allah is Forgiving, Merciful ... "

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Section ۵:Woman's rights over her property

Point

Respect of rights of property and life Woman has as much right over her

.property as man Similarly in the matter of inheritance

۲۶- يُرِيدُ اللّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ

وَيَتُوبَ عَلَيْكُمْ وَاللّهُ عَلِيمٌ حَكِيمٌ

۲۶. " Allah desires to make clear (the way of felicity) to you, and to guide you in the ways of those before you, and to turn to you (mercifully), and Allah is All-Knowing, All-Wise. "

Commentary: verse ۲۶

? What Are These Limitations for

Following the different ordinances in the field of marriage stated through previous verses, there may arise this question that what all these limitations and lawful restrictions are for. This verse and the two following ones answer this question.

The above-mentioned verse indicates that Allah wishes to open the way of happiness and felicity to you by these instructions. It says:

" Allah desires to make clear (the way of felicity) to you, ... "

Besides that, you are not alone in this path, and Allah desires to guide you towards the correct ways and practices of those who were before you. It says:

" ... and to guide you in the ways of those before you, ... "

In addition to that, He wants to accept your repentance.

" ... and to turn to you (mercifully), ... "

Allah desires to return back again to you His favours and blessings that have been .ceased for you because of your corruptions and deviations

This is in the case that you, too, return back from the deviated paths that were paved .before Islam, in the Age of Ignorance

p: ٢٢

:At the end of the verse, it says

" .and Allah is All-Knowing, All-Wise ... "

This phrase means that Allah is cognizant to His ordinances, and He has legislated .them through His Own Wisdom for you

****

۲۷- وَاللّهُ يُرِيدُ اَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ

الشَّهَوَاتِ اَنْ تَميلُواْ مَيْلاً عَظِيمًا

۲۷. "And Allah desires that He should turn to you (mercifully), but those who follow their lusts desire that you should deviate (with) a great deviation."

Commentary: verse ۲۷

Point

At the first glance, the sexual liberty is a kind of pleasure and seeking an enjoyment. But, regarding to its personal and social evil effects, it is the greatest fall and aberration. Libertinism and lewdness, diminishes the body, entangles the thought, wastes property, and decays confidence. It spoils the desire of family formation and delivers some illegal children to the society. It causes some venereal and psychological diseases to come forth. And, briefly speaking, sexual freedom results to the greatest captivities for human beings.

Explanations:

۱- The limitations and instructions which are ordained upon marriage are the secrets for the grace of Allah unto humankind.

"And Allah desires that He should turn to you (mercifully), ... "

۲- Those sensual ones who are indulged in libertinage do not satisfy by anything save sinking you in lusts. They want you to be their friend in their deviated path.

"... that you should deviate (with) a great deviation. "

۳- Do not follow the way of voluptuous ones, and do not imitate them, for they are your enemies.

"... but those who follow their lusts desire that you should deviate (with) a great

" .deviation

****

p: ۲۴

۲۸- يُرِيدُ اللّهُ اَنْ يُخَفِّفَ عَنْكَمْ

وَخُلِقَ الْإِنْسانُ ضَعيفًا

Allah desires that He should make light your burden, and man has been created " .۲۸ " .weak

Commentary: verse ۲۸

Point

In these latter three verses, a small part of the favours of Allah are mentioned, one after another. They denote that Allah explains the ordinances for you, leads you to the .way, returns His mercy to you, and takes the affairs easy for you

All these facilities are for that man is feeble against the storm of instincts, and his .ability and patience is little

:Explanation

.Islam is an easy religion. It stops nowhere

" ... ,Allah desires that He should make light your burden "

.The basis of this religion is founded on lightness, easiness, and capability

" .and man has been created weak ... "

****

۲۹- یااَیُّهَا الَّذینَ امَنُواْ لاتَأْکُلُوا اَمْوالَکَم بَیْنَکَم بِالْباطِلِ

اِلّا اَنْ تَکُونَ تِجارَةً عَنْ تَراضٍ مِنْکُمْ

وَلاتَقْتُلُوا اَنْفُسَکُمْ

اِنَّ اللّهَ کانَ بِکُمْ رَحیمًا

۲۹. " O' you who have Faith! do not devour each other's property among yourselves in vanity, except that it be a trade by your mutual consent, and do not kill your (own) selves (one another); verily Allah is Merciful to you. "

Commentary: verse ۲۹

Point

" The secret of the occurrence of the prohibiting sense: " do not kill

close to the meaning of " do not devour ", a prohibition of false devouring, maybe, is for that an unsound economical system is a premise for the appearance of murder or destruction in the society.

Explanations:

۱- Personal possession is respected while domination in others' properties is unlawful, except for correct bargaining which are perfected on mutual consent.

" O' you who have Faith!

do not devour each other's property among yourselves in vanity, except that it be a trade by your mutual consent, ..."

۲- A difinite society, or an Ummah, has one unit of soul and a common fate.

" ... each other's property among yourselves ... "

Any kind of domination which is not based on `divine truth' is forbidden. Some of its -۳ instances are; usurpation, theft, barring from inheritance, gambling, defraud, falsification, and purchasing the means of mischief and sin. It is so, because all of these instances are the examples of

p: ۲۶

.vanity

"... ,do not devour each other's property among yourselves in vanity..."

Bargains should be performed on the basis of mutual consent, not compulsively or -۴ .unwillingly

" ...,a trade by your mutual consent ... "

The life of a person is respectable. Therefore, suicide, and murdering others is -۵ .'`unlawful

" ...;(and do not kill your (own) selves (one another ... "

****

۳۰- وَمَنْ يَفْعَلْ ذلِکَ عُدْوانًا وَظُلْمًا

فَسَوْفَ نُصْليهِ نارًا

وَكانَ ذلِکَ عَلَى اللّهِ يَسيرًا

;And whoever does this aggressively and unjustly, We will soon cast him into fire " .۳۰

".and this is easy for Allah

Commentary: verse ۳۰

/The meaning of the Arabic words /`udwān/ and /ẓulm

The difference between the Arabic words /`udwān/ and /ẓulm/, mentioned in this verse, may be that the former is a transgression against others, while the latter .encompasses the aggression towards one's own self, too

:The verse says

;And whoever does this aggressively and unjustly, We will soon cast him into fire "

".and this is easy for Allah

****

۳۱- اِنْ تَجْتَنِبُوا کَبائِرَ ما تُنْهَوْنَ عَنْهُ نُکَفِّرْ عَنکَمْ سَیِّئاتِکَمْ

وَنُدْخِلْکُمْ مُدْخَلًا کَریمًا

۳۱. " If you avoid the great sins which you are forbidden,

We remit from you your small sins and We cause you to enter an honourable place of entering. "

Commentary: verse ۳۱

Point

It is understood from this verse that sins are divided into two groups:

the minor sins and the major sins. We also recite in Sura Al-Kahf, No. ۱۸, Verse ۴۹ that, on the Day of Judgement, when sinners see the record of their evil deeds, they say: " ...What a book this is! it does not omit a small one nor a great one,... ".

According to the Islamic literature, a great sin is a sin for which Allah has promised Fire to its performer.

The number of great sins are mentioned differently in the Islamic narrations. Some of the pioneers among the Muslim scholars, derived from the verses of the Qur'ān and traditions, have introduced ۳۳ great sins.

There are, of course, degrees for the great sins when comparing them.

Therefore, some of the great sins are called `the most major sins'.

Explanations:

۱ - It is necessary for us to ignore the slight offences of those whose ideological and practical doctrine is proper.

۲ - The reward of those who abandon major sins is that Allah (s.w.t.) forgives their

.minor sins

If you avoid the great sins which you are forbidden, We remit from you your small " " .sins and We cause you to enter an honourable place of entering

The total number of the major sins

The total number of the major sins, as many traditions denote, is ٣٣ sins which are :listed in the following

p: ٢٩

To associate a partner for Allah -۱

(Homicide (the believers -۲

The curse of the parents -۳

To escape from Holy Struggle -۴

To devour the orphan's property -۵

Usury -۶

False accusation of unchastity to an immaculate woman -۷

Fornication -۸

Sodomy -۹

Theft -۱۰

Consuming the flesh of a corpse -۱۱

To consume blood -۱۲

To eat the flesh of swine, pig -۱۳

To eat the flesh of an animal slaughtered without mentioning Allah's Name -۱۴

To defraud whether by scale or by measure -۱۵

Gambling -۱۶

A false attestation -۱۷

Despair from the grace of Allah -۱۸

To feel secured from the punishment of Allah -۱۹

To assist the evil-doers -۲۰

To rely on the tyrants -۲۱

To swear falsely -۲۲

Rancour and deceit -۲۳

To restrain from giving others' rights -۲۴

To tell a lie -۲۵

To behave arrogantly -۲۶

.Immoderation and extravagance -۲۷

Treachery -۲۸

Making little of Hajj -۲۹

To fight against Allah's saints -۳۰

To be busy with diversion and play -۳۱

Magic and whatever causes trouble for others -۳۲

To drink wine -۳۳

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۳۲- وَلاتَتَمَنَّوْا ما فَضَّلَ اللّهُ

بِه بَعْضَكُمْ عَلى بَعْضٍ لِّلرِّجالِ نَصيبٌ مِمَّا اكْتَسَبُواْ

وَلِلنِّساءِ نَصيبٌ مِمَّا اكْتَسَبْنَ

وَسْئَلُواْ اللّهَ مِنْ فَضْلِه

اِنَّ اللّهَ كانَ بِكُلِّ شَىْ ءٍ عَليمًا

And do not covet that by which Allah has made some of you excel others. Men " .۳۲ shall have a benefit of what they earn and women shall have a benefit of what they ;earn; and ask Allah of His Grace

".verily Allah knows all things

Occasion of Revelation verse ۳۲

Upon the occasion of revelation of this holy verse, it has been cited that: Once Ummus-Salamah, a wife of the holy Prophet (p.b.u.h.), asked him (p.b.u.h.): " Why do men go to Holy Struggle but women do not? Why has Islam legislated inheritance for us half of men's portion? We wish we were men and went to Holy Struggle like men ".and equally obtained their social position

The above verse was revealed and responded to this kind of questions and the like of .them

Commentary: verse ۳۲

For a group of Muslims, the difference of the portion of men and women in inheritance had become a question. It seemed that they did not notify that this difference was for the reason that generally the totality of the life expenditure is as a .duty upon men, while women are free from it

Besides that, the expenditure of women themselves is upon men, too. Thus, as it was mentioned before, the portion of women, can, practically, be twice as much as that of

:men. Therefore, the holy verse says

p: ٣١

"… .And do not covet that by which Allah has made some of you excel others"

It is such because, there are some secrects in each of these differences that are .covered and concealed for you

Of course, it should not be misunderstood that the verse points to some actual and natural differences, not those forged differences that have been produced as a result .of transgression and exploitation performed by some social classes

:Then, immediately after that, it says

Men shall have a benefit of what they earn and women shall have a benefit of … " " … ;what they earn

This difference might be either a natural one (like the difference of the two genders: male and female with each other), or the difference resulted from the optional efforts .and endeavours

Then, it adds: in stead of desiring these kinds of difference, ask Allah of His Grace and Favour that He grants you different bounties, ranks and good rewards. It is in that :case that you may become some happy and prosperous persons. It says

" …;and ask Allah of His Grace … "

:So, at the end of the verse, it says

" .verily Allah knows all things … "

That is, He knows whatever sort of natural or financial differences are necessary for the social regularity. Allah also knows the innate secrets of people and, therefore, He knows who has unjust desires in the heart and, on the other side, which persons think .of what is proper, positive, and constructive

۳۳- وَلِكُلٍّ جَعَلْنا مَوالِىَ

مِمّا تَرَكَ الْوالِدانِ وَالْأَقْرَبُونَ

وَالَّذينَ عَقَدَتْ اَيْمانُكُمْ فَ-اتُوهُمْ نَصيبَهُمْ

اِنَّ اللّهَ كانَ عَلى كُلِّ شَىْءٍ شَهيداً

And for everyone We have placed heirs (to inherit) of what parents and near " .۳۳ relatives leave, and as for those with whom your right hands have made a covenant, ;give them their portion

".verily Allah is ever witness over all things

Commentary: verse ۳۳

Point

The phrase: " Your right hands have made a covenant " is a hint to the contract which used to be held between two persons before Islam. Then Islam, with a slight change in it, accepted it. In Islamic jurisprudent books, this action has been entitled /dāman-i-jarīrah/. The content of this contract was so that: two persons promised that they would help each other in the life affairs, assist in the payment of compensations of one another, and one could inherit from the other. It was something similar to the insurance contract of today which indicates: if a loss comes forth for a person, the promised party pays its compensation. Islam accepted this content, but inheriting .from another one is conditioned to the lack of any hair for the diseased person

:Explanations

Assigning the standard of the portion of inheritance for relatives by the command -۱ .of Allah

" ...(And for everyone We have placed heirs (to inherit "

۲ – A person has the right of transferring his/her possession to another one under some conditions.

"... and for those with whom your right hands have made a covenant, ..."

p: ۳۳

۳- Fulfilling a promise is obligatory.

" ... give them their portion;... "

۴- The debtors should seek after the creditors.

" ... give them their portion;... "

۵- The promises of a person is usually valid after that person's death.

۶- Allah is always present and witnesses the deeds.

"... verily Allah is ever witness over all things."

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p: ۳۴

Section ۶: Disagreement and reconciliation between husband and wife

Point

Superiority of men over women Wife's perverseness and desertion to effect

Duty to Allah inculcates all the other duties Niggardliness and hypocrisy condemned

۳۴- اَلرِّجالُ قَوّامُونَ عَلَى النِّساءِ بِما فَضَّلَ اللّهُ بَعْضَهُمْ عَلى بَعْضٍ

وَبِمآ اَنْفَقُوا مِنْ اَمْوالِهِمْ

فَالصّالِحاتُ قانِتاتٌ حافِظاتٌ لِلْغَيْبِ بِما حَفِظَ اللّهُ

وَالّتى تَخافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهجُرُوهُنَّ فِى الْمَضاجِعِ

وَاضْرِبُوهُنَّ فَاِنْ اَطَعْنَكُمْ فَلاتَبْغُوا عَلَيْهِنَّ سَبيلاً

اِنَّ اللّهَ كانَ عَلِيًّا كَبيرًا

۳۴. " Men have authority over women because Allah has made some of them to excel others and because they spend out of their property (for the support of women).

Therefore, the good women are obedient, guarding the unseen as Allah has guarded. And (as to) those (women) on whose part you fear desertion,

admonish them, and avoid them in beds and beat them;

then if they obey you, do not seek a way against them; verily Allah is Ever-High, Ever-Great. "

Commentary: verse ۳۴

Guardianship in the System of a Family

A family is a small unit of the society, similar to a large assembly of people, a family must have a single proper leader. The reason is that a

leadership upon a family accomplished by several of men and women in common, is of no vail. In this form of leadership, either of husband or wife must be the chief of the family and the other should be his/her assistant and under his/her governance. Here, by this verse, the Qur'ān clearly announces that the guardianship of the family must :be given to the man of the family. It says

" ... Men have authority over women "

Of course, the purpose of this statement is not a sense of casting transgression, inequity and aggression; but the aim is producing a single, fairly regular leadership .regarding to the necessary consultations and responsibilities

The second section of the verse is divided into two parts. In the first part it denotes that this guardianship is for some superiorities that, (for the sake of regularity of the :society), Allah has assigned for some people comparing some others. It says

" ... because Allah has made some of them to excel others ... "

And, in the second part of the statement it implies that this guardianship is for the sake of the responsibilities that men undertake along the side of financial payments :due to women and family members. It says

"... ,(and because they spend out of their property (for the support of women ... "

Then, it adds that: with respect to the duties women undertake at home, they are :divided into two groups

The first group are those pious women who, because of the rights Allah has set for them, are humble and protect the secrets and rights of their husband when the :husband is absent

therefore, the good women are obedient, guarding the unseen as Allah has ... " " ... ,guarded

That is, always, and at the absense of their husbands in particular, they commit no treachery whether from the point of property, or honour, or protecting the family

secrets, and the credit and personality of their husbands. They also truely follow their .duties and responsibilities to fulfil them well

The second group are the women who usually refuse to do their duties. Thus, the .signs of disagreement and discord are seen in them

p: ۳۶

Confronting such women, men have some duties which they must follow step by step. :At the first stage, it says

" ... ,And (as to) those (women) on whose part you fear desertion, admonish them ... "

:For the second stage, it says

" ... ,and avoid them in beds ... "

And, in the third stage, when the discord, disobedience, and the state of heedlessness toward the duties and responsibilities, the limits are transgressed, and the wife severely continues stubbornness and law breaking, so that neither admonishment nor separation from bed, nor heedlessness of man unto her, has any effect and avail, :there remains no way save harshness. So, it says

" ... ;and beat them ... "

It is certain, of course, that if one of these stages affects positively and the woman starts doing her duties, the man has no right to hurt her under any pretext. That is :why, immediately after stating this phrase, the Qur'ān continues saying

" ... ;then if they obey you, do not seek a way against them ... "

At the end of the verse, it warns men again that they should not abuse their position of guardianship in the family. They ought to think of Allah Whose Power is above all :powers. It says

" .verily Allah is Ever-High, Ever-Great ... "

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۳۵- وَاِنْ خِفْتُمْ شِقاقَ بَيْنِهِما

فَابْعَثُوا حَكَمًا مِنْ اَهْلِه وَحَكَمًا مِنْ اَهْلِها

اِنْ يُريدا اِصْلاحًا يُوَفِّقِ اللّهُ بَيْنَهُما

اِنَّ اللّهَ كانَ عَليمًا خَبيرًا

۳۵. " And if you fear a breach between the couple,

then appoint a judge from his people and a judge from her people.

If they both desire agreement, Allah will effect harmony between them;

Verily Allah is Knowing, All-Aware."

Commentary: verse ۳۵

The Family Peace Court:

In this holy verse, the Qur'ān refers to the discord which happens between a couple, it says:

" And if you fear a breach between the couple, then appoint a judge from his people and a judge from her people. ... "

Then, it continues saying:

"... If they both desire agreement, Allah will effect harmony between them; ..."

And, in order to warn the concerning arbitrators to employ good intention in the course, it concludes the verse with this sense that Allah is aware of their intentions. It says:

" ... Verily Allah is Knowing, All-Aware."

The ` family peace court ', which has been referred to in this verse, is one of the

distinguished works of Islam. This kind of peace-court, compared with ordinary courts, has some privileges that cannot be found in other courts. A few of these :privileges are as follows

In family environment the treatments cannot be dry and performed legally - ١ according to the spiritless court regulations. Hence, the Qur'ān instructs that the arbitrators of this court must be of those who have

kinship with the couple and are able to move their sentiments along the path of .reconciliation

In ordinary courts the two sides of the conflict have to divulge the secrets they - ۲ have in order to defend themselves. Here, it is certain that if either of woman or man manifest their conjugal secrets for some strangers, they may hurt the feelings of each other so violently that if they be returned home forcefully, there will not exist .any sign of their previous sincerity and love between them

In ordinary courts, judges are often inattentive in the course of dispute, while in the -۳ family peace-court, the arbitrators usually do their best to settle peace and sincerity .between those two spouses and try to return them home

Moreover, such a family court has none of the problems and heavy expenditures - ۴ .for the couple that the ordinary courts have

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۳۶- وَاعْبُدُواْ اللّهَ وَلاتُشْرِكُوا بِهِ شَيْئاً

وَبِالْوالِدَيْنِ اِحْساناً وَبِذِى الْقُرْبى وَالْيَتامى

وَالْمَساكينِ وَالْجارِ ذِى الْقُرْبى وَالْجارِ الْجُنُبِ وَالصّاحِبِ

بِالْجَنْبِ وَابْنِ السَّبيلِ وَما مَلَكَتْ اَيْمانُكُمْ

اِنَّ اللّهَ لايُحِبُّ مَنْ كانَ مُخْتالاً فَخُوراً

۳۶. " And worship Allah and do not associate anything with Him, and do good to the parents, and to the kindred, and the orphans and the needy, and the neighbour close to you, and the neighbour who is a stranger, and the companion in a journey, and the way farer, and (the slaves) whom your right hands possess.

Verily Allah does not love the one who is proud, boastful. "

Commentary: verse ۳۶

In this verse, some different rights are spoken about. They are irrespective of the rights of Allah, and the rights of people, and also some civilities of social life. On the whole, there are ten commandments mentioned in the verse.

۱- The first theme therein is that it invites people to worship and servitude to Allah while they should abandon idolatry and infidelity. This godly manner is the root of all Islamic agenda. The act of following the notion of Unity and theism, purifies the soul, clarifies the intention, strengthens the will, and tightens the decision for performing any right and useful action in the cause of Allah.

Since the verse is to state a series of Islamic rights, before referring to anything else, it points to the right of Allah upon people.

" And worship Allah and do not associate anything with Him, ... "

۲- Then, it adds:

"...and do good to the parents, ... "

The right of parents is one of the subjects which has been repeatedly

p: ۴۰

emphasized in the holy Qur'ān. There is fewer matters that have been recommended so much in it. In four occurrences of the Qur'ān this idea has been mentioned after the .subject of Unity

:Next to that, it continues saying -۳

"... ,and to the kindred ..."

This subject is also one of the themes that has been emphasized abundantly in the ,'Qur'ān. It has sometimes been referred to as ` blood ties

and sometimes has been enjoined under the commandment of ` doing good to the .' kindred

Then it pays to the rights of orphans, and encourages the believing people to doing -۴ good unto the ` orphans'. The reason of this emphasis is that, as a result of different incidents, there always exist some orphan children in every society that forgetting them, not only spoils their condition but also puts the situation of the society in .danger

"...,and the orphans ..."

.Next to that, the Holy Qur'ān reminds us the ` rights' of the needy ones -۵

"... ,and the needy..."

The reason of this remembrance is that: in every society there are usually some handicapped persons, some feeble ones, and the like of them that leaving them out is .against all the principles of humanity

After that, the verse recommends to doing good unto the neighbours who are near -۶ :to us. It says

"... ,and the neighbour close to you ..."

:The neighbours who are strangers to us are then recommended. It says -۷

"... ,and the neighbour who is a stranger ..."

The `right of neighbourhood ' is so important in Islam that Imam Amir-ul-Mu'mineen Ali (a.s.) has stated about it thus: " The Messenger of Allah (p.b.u.h.) instructed about them so much that we thought he might enjoin that they would inherit from each ".other

Another tradition denotes that one day it happened that the holy Prophet (p.b.u.h.) ".three times said: " By Allah, he does not believe

A person asked him (p.b.u.h.) whom he meant, and the Prophet (p.b.u.h.) said: " The person whose neighbour is not in security from his molestation."(۱)

۸ - After that, the Qur'ān has recommended about those who are friends and companions. It says:

"... ,and the companion in a journey... "

The Arabic phrase: /aṣ-ṣāḥib-il-janb/, of course, has a larger scope of meaning than `friend' and `companion'. Thus, the verse conveys a general and inclusive command regarding to having good manner due to those who somehow connect with us irrespective of real friends, fellow-workmen, fellow-travellers, those who ask us for something, students, counsellors, and waiters.

۹- Another group, whom are recommended about here, are those who will be in need, because of some reasons, when they are in journey and are far from their own home, although they may be rich in their own city. So, it says:

"... ,and way farer ..."

۱۰- The final recommendation is about doing good unto the slaves. It says:

"... .and (the slaves) whom your right hands possess..."

In fact, the above verse begins with the subject of the right of Allah and concludes with ` the rights of slaves '. Not only in this verse the slaves are recommended about, but also many other verses of the Qur'ān are upon this matter.

At the end, the verse warns us, saying:

".Verily Allah does not love the one who is proud, boastful..."

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١- Ibid

۳۷- اَلَّذينَ يَبْخَلُونَ وَيَأْمُرُونَ النّاسَ بِالْبُخْلِ

وَيَكْتُمُونَ ما اتاهُمُ اللّهُ مِنْ فَضْلِه وَاَعْتَدْنا لِلْكافِرينَ

عَذابًا مُهينًا

Those who are niggardly and enjoin people to niggardliness and hide what Allah " .۳۷ ;has given them out of His grace

".and We have prepared for the disbelievers a humiliating chastisement

Commentary: verse ۳۷

Hypocritical and Godly Charities

This verse, in fact, is the continuation of the subject of the former verses which refers to the arrogant persons and haughty ones. Such persons not only refrain from doing :good to human beings themselves, but also invite people to niggardliness. It says

"... Those who are niggardly and enjoin people to niggardliness "

Moreover, they often try to conceal that which Allah has bestowed them out of His .Grace lest people of their society expect something from them

"... ;and hide what Allah has given them out of His grace ..."

:Then, the Qur'ān states about the fate and the end of these persons as this

".and We have prepared for the disbelievers a humiliating chastisement ..."

Perhaps the key to the secret of mentioning the word ` the disbelievers ' in this verse is that: `niggardliness' often originates from infidelity, because the niggardly persons, indeed, have not a complete faith upon the endless merits of Allah unto the good-doers. So, when it says that their punishment is " a humiliating chastisement ", it is for the reason that they may see the retribution of ` arrogance ' and ` self-admiration ' .through this way

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۳۸- وَالَّذینَ یُنْفِقُونَ اَمْوالَهُمْ رِئاءَ النّاسِ

وَلایُؤْمِنُونَ بِاللّهِ وَلا بِالْیَوْمِ الْاخِرِ وَمَنْ یَکُنِ

الشَّیْطانُ لَهُ قَرینًا فَساءَ قَرینًا

And (the arrogant ones are) those who spend their wealth to be seen by people " .۳۸ and neither believe in Allah nor in the Last Day; and anyone whose companion be " !Satan, (what) an evil companion then he is

Commentary: verse ۳۸

Point

Sometimes Satan whispers and tempts something from a long distance into some .persons, and sometimes it does it from a short distance

The believers usually flee from the temptations of Satan, but sometimes Satan becomes as a constant friend and companion of some people. It may approach them very nigh, and in a manner that Sura Al-Zukhruf, No. ۴۳, verse ۳۶ refers to. It states: " And whoever turns himself away from the remembrance of the Beneficent God, We ".appoint for him a Satan, so he becomes his associate

:Explanations

Both to abandon giving charity and to give charity hypocritically are bad. In the - ۱ previous verse, niggardliness was blamed, and here in the above verse, hypocritical .remittals are remonstrated

Hypocrisy is the sign of the lack of true faith in Allah and the Hereafter. A hypocrite - ۲ .relies on people, then he is deprived from the full reward in the Hereafter

The goal of giving charity is not only satiating the hungry, since this aim can be - ۳ gained by hypocrisy either. So, the aim of giving charity, is also the spiritual growth of

.the giver of charity

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۳۹- وَماذا عَلَيْهِمْ لَوْ امَنُوا بِاللّهِ وَالْيَوْمِ الْأخِرِ

وَاَنْفَقُوا مِمّا رَزَقَهُمُ اللّهُ

وَكانَ اللّهُ بِهِمْ عَليمًا

۳۹. " And what (harm) would it have done them if they had believed in Allah and the Last Day,

and spent in charity of what Allah had provided them with?

And Allah is ever aware of them. "

Commentary: verse ۳۹

In this verse, as an expression of sympathy and regret for the state of this group, it says that what would happen to them if they returned from this deviated-path and believed in Allah and the Last Day? They could also spend a part of the bounties that Allah had given them to the servants of Allah with a sincere intention and through a pure thought. By this way, they would earn the felicity and happiness of this world and the next world both.

" And what (harm) would it have done them if they had believed in Allah and the Last Day, and spent in charity of what Allah had provided them with? ... "

However, Allah is aware of their intentions and deeds, and He will give them an appropriate reward and retribution accordingly.

"...And Allah is ever aware of them. "

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۴۰- اِنَّ اللّهَ لا یَظْلِمُ مِثْقالَ ذَرَّهٍ وَاِنْ تَکُ حَسَنَهً

یُضاعِفْها وَیُؤْتِ مِنْ لَدُنْهُ اَجْرًا عَظیمًا

۴۰. " Verily Allah does not do injustice even of the weight of an atom,

and if there be a good deed He multiplies it and gives from Himself a great reward."

Commentary: verse ۴۰

Point

This verse, addressing the faithless and niggardly persons, whose status was introduced in the former verses, says:

" Verily Allah does not do injustice even of the weight of an atom, ..."

The Arabic term /arrah/ originally means very small ant which is not seen easily; but, gradually it has been applied for every small thing.

Accordingly, nowadays, ` atom ', which is any of the smallest particles of an element, is also called /arrah/. And, in view of the fact that the Arabic word /miqāl/ means ` weight', the Qur'ānic phrase /miqāla arratin/ means ` the weight of an extraordinary small thing'.

Then, the verse adds that: not only Allah does not do injustice, but also:

"... and if there be a good deed He multiplies it and gives from Himself a great reward."

Why Does Allah not Do Injustice?

The root of injustice is usually either ignorance, or fear, or need, or greed, etc, but Allah, Who is the Self-Sufficient, Omniscient, and Glorified, does not do injustice. Moreover, Allah has enjoined people to equity and goodness Himself, then how does

.(He do injustice? Yet, His reward is manyfold: (ten-fold, hundred-fold, or more

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۴۱- فَكَيْفَ اِذا جِئْنا مِنْ كُلِّ اُمَّهٍ بِشَهيدٍ

وَجِئْنا بِکَ عَلى هؤُلاءِ

شَهيدًا

How will it be, then, when We bring from every people a witness and We bring " .۴۱ "? (you a witness over those (witnesses

Commentary: verse ۴۱

Point

The content of this verse, which refers to the Messenger of Allah, as a witness over the Ummah, has also occurred in some other verses of the Qur'ān (such as: Sura Al-Baqarah, No. ۲, verse ۱۴۳, Sura An-Naḥl, No. ۱۶, verse ۸۹, and Sura Al-Hajj, No. ۲۲, .(verse ۷۸

Whenever Ibn-Mas`ūd recited this verse to the Prophet (p.b.u.h.), the tears of the Messenger of Allah (p.b.u.h.) would shed. (Narrated from Ṣaḥīḥ-i-Bukhārī, Tarmathī, .(and Nisā'ī in Tafsīr-ul-Kabīr by Fakhr-i-Rāzī and Tafsīr-i-Marāqī

Allah does not need, of course, to bring any witnesses, but human beings are in a condition that the more they feel the presence of witnesses, the more effective it is .for strengthening their training and their piety

As the verses of the Qur'ān indicate, there are many sorts of witnesses in the Hereafter; among them are: Allah: " Verily Allah is a witness over all things";(۱) the prophets: the above verse, (۲) the immaculate Imams: " And thus have We made you an Ummah of middling stand that you may be witnesses over mankind, ..." (۳) ; the angels: " And every soul shall come, with it a driver and a witness." (۴) ; the earth: " On that Day, she will recount (all) her news:"(۵) ; the time: A tradition says that: every day (the time addresses man by saying: " I am a new day and I am a witness over you " ;(۶

and the limbs of the body: " On the Day when their tongues and their hands

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Sura Al-Hajj, No ۲۲, verse ۱۷ ۱ -۱

The verse under discussion ۲ -۲

Sura Al-Baqarah, No.۲, verse ۱۴۳ ۳ -۳

Sura Qaf, No.۵۰, verse۲۱ ۴ -۴

Sura Az-Zilzal, No. ۹۹, verse ۴ ۵ -۵

Nur-uth-Thaqalayn, vol. ۵, p.۱۱۲ ۶ -۶

and their feet shall bear witness against them as to what they did." (۱) And, again, we should be aware that the day of Resurrection is the Day on which the witnesses will stand forth: " on the day when shall stand forth the witnesses." (۲)

:Explanations

۱ - Prophets are some examples for people in the world and the witnesses over them in the Hereafter.

۲ - It is Allah's way of treatment that the prophet of every nation be a witness over that nation. After the departure of the Prophet (p.b.u.h.) there should be someone with the same qualities of the Prophet (p.b.u.h.) (the immaculate Imams) to be witness over people. Imam Ṣādiq (a.s.) in a tradition said: " In any Age an Imam from us, Ahlul-Bayt, is a witness over people, and the Messenger of Allah is a witness over us " (۳)

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۱- ۱ Sura An-Nur, No. ۲۴, verse ۲۴

۲- ۲ Sura Al-Mu'min(Qafar), No.۴۰, verse ۵۱

۳- ۳ Nur-uth-Thaqayan, vol. ۱, p.۳۹۹

۴۲- يَوْمَئِذٍ يَوَدُّ الَّذينَ كَفَرُوا

وَعَصَوُاْ الرَّسُولَ لَوْ تُسَوّى بِهِمُ الْأَرْضُ

وَلايَكْتُمُونَ اللّهَ حَديثًا

On that Day will those who disbelieve and disobey the Messenger wish that the " .۴۲
".earth were levelled with them, and they will not hide any word from Allah

Commentary: verse ۴۲

Point

On the Day of Judgement, before standing these witnesses up, the disobedient infidels deny their committing sins and corruptions in the world and try to find a way to escape. They would say: "... By Allah, our Lord, we were not polytheists."(۱) But, in Hereafter when the witnesses say the facts, there will exist no room for them to deny. .So, they will desire that the earth were levelled with them

On that Day will those who disbelieve and disobey the Messenger wish that the "
".earth were levelled with them, and they will not hide any word from Allah

:Explanations

Disobedience to the governmental commands of the holy Prophet (p.b.u.h.) is - ۱
.considered in a row with disbelief in Allah

"...those who disbelieve and disobey the Messenger..."

.The Day of Resurrection is the day of regret and desire -۲

"... ,wish that the earth were levelled with them ..."

.On the Day of Judgement, there will remain nothing concealed -۳

".and they will not hide any word from Allah..."

In some verses of the Qur'ān, the regretful wishes of the sinners are pointed out, as :follows

p: ۴۹

Sura Al-An'am, No.۶, verse ۲۳ ۱ -۱

I wish I were soil. I wish I were covered inside the soil! I wish I would not have made friend with so and so! I wish I contemplated in the world! I wish I had been vanished .by that very death. And some other phrases like that

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Point

Cleanliness and purity essential preliminary to prayer

.Jews exhorted to obey - Polytheism the gravest the unpardonable sin

۴۳- ياايُّهَا الَّذينَ امَنُوا لاتَقْرَبُوا الصَّلوهَ وَاَنْتُمْ سُكارى

حَتّى تَعْلَمُوا ما تَقُولُونَ

وَلاجُنُبًا اِلّا عابِرى سَبيلٍ حَتّى تَغْتَسِلُوا

وَاِنْ كُنْتُم مَرْضى اَوْ عَلى سَفَرٍ اَوْجاءَ اَحَدٌ مِنْكُمْ مِنَ الْغائِطِ اَوْ لَمَسْتُمُ

النِّساءَ فَلَمْ تَجِدُوا ماءً

فَتَيَمَّمُوا صَعيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَاَيْديكُمْ

اِنَّ اللّهَ كانَ عَفُوًّا غَفُورًا

O' you who have Faith! do not approach prayer when you are intoxicated, until " .۴۳ you know what you say, nor when you are polluted unless you be passing through .until you wash yourselves

And if you are ill or on a journey, or one of you come from privy or you have touched ,the women and you cannot find water

;then betake yourselves to pure earth then wipe your faces and your hands

".Verily Allah is Pardoning, Forgiving

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Commentary: verse ۴۳

A Few Legal Ordinances

The following Islamic legal ordinances can be extracted from the above-mentioned :verse

:Canonical prayers are invalid when the person is intoxicated. The holy verse says -۱

O' you who have Faith! do not approach prayer when you are intoxicated, until you " "... ,know what you say

The reason of it, of course, is clear, because `prayer' is the talk and invocation of the .servant with Allah and the action must be performed in an utmost conscious state

The prayer is invalid for the person who is in ritual impurity. So, the Qur'ān says that -۲ :you should not approach prayer when you are polluted

"... nor when you are polluted ..."

:Next to that, it has stated an exception for this ordinance. It says

"... unless you be passing through ..."

In this state establishing prayer is permissible on the condition of dry ablution, which .will be dealt with in the following

The words refer to the allowance of establishing prayer or passing through a -۳ :mosque after performing a legal bathing, which has been stated by saying

"...until you wash yourselves..."

:Dry Ablution for the Excused

Through the next phrase, all religious aspects of dry ablution are stated. At first, it .points to the situation in which water is harmful for the health of the body

"... ,And if you are ill or on a journey..."

:Then, it continues saying

"... ,or one of you come from privy or you have touched the women..."

:And, when in this situation, there is not water for ablution

"... ,and you cannot find water..."

:In this condition, you must have recourse to dust

"... ,then betake yourselves to pure earth ..."

:In the next sentence, it has stated the style of having recourse to dust. It says

"... ;then wipe your faces and your hands..."

At the end of the verse, the Qur'ān points to this fact that this ordinance is a kind of :facilitation and discount for you, since

".verily Allah is Pardoning, Forgiving..."

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۴۴- اَلَمْ تَرَ اِلَی الَّذینَ اُوتُوا نَصیبًا مِنَ الْکِتابِ

یَشْتَرُونَ الضَّ-لالَهَ

وَیُریدُونَ اَنْ تَضِلُّوا السَّبیلَ

?Have you not seen those who were given a portion of the Book " .۴۴

".They buy error and desire that you should also go astray from the way

Commentary: verse ۴۴

In this verse, Allah addresses the holy Prophet (p.b.u.h.)and, in an astonishing tone, says: whether he has not seen that group of people who were given a portion of the .Book in order to be guided and guide others

But instead of obtaining guidance and felicity by it for themselves and others, they :buy aberration not only for themselves but also they wish you went astray. It says

?Have you not seen those who were given a portion of the Book "

".they buy error and desire that you should also go astray from the way

Thus, as a result of their bad intentions, they changed what they had as a means of guidance for themselves and for others into a means of misleading and being misled. The reason of that manner was that they never went after the truth, but they looked .all the things with the dark glasses of hypocrisy, jealousy, and materiality

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۴۵- وَاللّهُ اَعْلَمُ بِاَعْدائِكُمْ

وَكَفى بِاللّهِ وَلِيًّا وَكَفى بِاللّهِ نَصيرًا

;And Allah knows well your enemies " .۴۵

" .and Allah is sufficient as a Guardian, and Allah is sufficient as a Helper

Commentary: verse ۴۵

,In this verse, it says that they show themselves in the form of friends

: .but they are your real enemies. It is in the case that Allah knows your enemies well

" ... ;And Allah knows well your enemies "

What enmity is higher than that they are opposite your happiness and guidance. They always persue their own evil aims to be practised, every time in a shape. They sometimes come nigh with a tongue of benevolence, and sometimes by the way of ill-speaking.

:Yet, you should never be afraid of their hostility, because you are not alone

".and Allah is sufficient as a Guardian, and Allah is sufficient as a Helper ... "

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۴۶- مِنَ الَّذينَ هادُوا

يُحَرِّفُونَ الْكَلِمَ عَنْ مَواضِعِه وَيَقُولُونَ سَمِعْنا وَعَصَيْنا وَاسْمَعْ غَيْرَ

مُسْمَعٍ وَراعِنا لَيّاً بِاَلْسِنَتِهِمْ وَطَعْنًا فِى الدّينِ

وَلَوْ اَنَّهُمْ قالُوا سَمِعْنا وَاَطَعْنا وَاسْمَعْ وَانْظُرْنا لَكانَ خَيْرًا لَهُمْ وَاَقْوَمَ

وَلكِنْ لَعَنَهُمُ اللّهُ بِكُفْرِهِمْ

فَلايُؤْمِنُونَ اِلاّ قَليلاً

Some of those who are Jews change the words from their places and say: " We " .۴۶ heard and disobeyed ", and (impolitely tell the Messenger) do hear, but as one that never hears, and ` Infatuate us! ' distorting (the word) with their tongues and taunting about religion, and if they had said: ` We heard and we obeyed, hear you and respite ,us ' it would have been better for them, and more upright

,but Allah cursed them for their disbelief

" .so they do not believe; save a few

Commentary: verse ۴۶

The application of the phrases / sami`nā wa `aṣaynā / in the Arabic language means .' something like Persian proverb which says: ` You may say but we do not follow

The Muslims of the time of the Prophet of Islam (p.b.u.h.) used to tell him the Arabic phrase /rā`inā/. By this word they meant to say that he would pay attention to them and protect them. But the Jews perverted this word to a disgrace meaning. When the word is taken from the Arabic root /ra`ā/, it means ` to consider, to observe ', but when it is taken from the root /ra`ūnat /, and pronounced /rā`innā/, it means: ` make of us foolish'. By twisting their tongues, the Jews used to both defame the Muslims .and mock Islam

In the previous verse, too, their hostility and that they intended to

.mislead the Muslims through their apostasy and infidelity, was pointed out

It was because of these hostilities and missing the light of guidance that they were .cursed by Allah

Some of those who are Jews change the words from their places and say: " We " ,heard and disobeyed ", and (impolitely tell the Messenger) do hear

but as one that never hears, and ` Infatuate us! ' distorting (the word) with their tongues and taunting about religion, and if they had said: ` We heard and we obeyed, ,hear you and respite us ' it would have been better for them

,and more upright

" .but Allah cursed them for their disbelief, so they do not believe; save a few

****

۴۷- یاأَیُّهَا الَّذینَ اُوتُوا الْکِتابَ امِنُوا بِما نَزَّلْنا مُصَدِّقًا

لِما مَعَکُمْ مِنْ قَبْلِ اَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّها عَلی اَدْبارِها

اَوْ نَلْعَنَهُمْ کَما لَعَنّا اَصْحابَ السَّبْتِ

وَکانَ اَمْرُ اللّهِ مَفْعُولاً

O' you who have been given the Scripture! believe in what We have revealed, " .۴۷ confirming that which is (already) with you, before We destroy countenances and turn them towards their backs, or curse them as We cursed the people of Sabbath (the " .violating Jews), and the Command of Allah is ever-executed

Commentary: verse ۴۷

Point

The words saying " ... before We destroy countenances and turn them towards their backs, ... " may refer to the purpose of changing the feature of hearts and nature of safe and sound intellects from the path of felicity. This status may come forth as a result of their obstinacy and arrogance against the Divine verses. In stead of going one step forward, they retrogress some steps backward, and their spiritual human .features and intellects will be abolished

Perhaps, it refers to the outward change of faces to their backs and transformation of .the features, or change of shapes in the Hereafter

The People of Sabbath

There were some disobedient Jews who violated the Command of Allah (s.w.t.) upon the prohibition of fishing on Saturdays and, by a legal trick, they did fishing. So, they .incurred the wrath of Allah, and their faces transformed into the shape of monkeys

:Explanations

The general framework of the programs of all Divine prophets are alike. Therefore, -۱ in the style of invitation and propagation, others' opinions and their common rights .should be respected

" ... ,confirming that which is (already) with you ... "

.Islam invites the followers of other religions to the religion of Allah, too -۲

" ... O' you who have been given the Scripture! believe "

The scientifical figures and those who are cognizant are more responsible, and are -۳ .especially addressed by the religion of Allah

"... O' you who have been given the Scripture! believe "

.When confronting the obstinant ones, the means of threat must be used -۴

" ... before We destroy ... "

In order that the threat be affected, the kinds of its concrete and applicable - ۵ .examples should be mentioned

" ... ,(as We cursed the people of Sabbath (the violating Jews ... "

The wrath of Allah upon all of the obstinate persons, during the history of the world, -۶ .is an Allah's way of treatment

" ... ,(as We cursed the people of Sabbath (the violating Jews ... "

.The command of Allah is always certain -۷

".and the Command of Allah is ever-executed ... "

****

۴۸- اِنَّ اللّهَ لايَغْفِرُ اَنْ يُشْرَكَ بِه وَيَغْفِرُ ما دُونَ ذلِكَ

لِمَنْ يَشاءُ وَمَنْ يُشْرِكْ بِاللّهِ فَقَدِ افْتَرى اِثْمًا عَظيمًا

Verily Allah does not forgive that anything should be associated with Him, and " .۴۸ forgives what is besides that to whom He Pleases; and whoever associate (aught) " .with Allah, has indeed devised a great sin

Commentary: verse ۴۸

Point

More than two hundred times the word ` polytheism ' has been mentioned in the Qur'ān where tending towards other than Allah (idolatry, hypocrisy, non-godly beliefs, materialism, and so on) has been criticized. The content of this verse has also been .repeated in this very Sura, verse ۱۱۶; and in fact repetition can be a cause of guidance

However, polytheism will not be forgiven because it is an exodus from the process of .right. It is also departing from the line of Allah and joining other than Him

If, even a pagan leaves out paganism and sincerely repents, Allah will forgive him. It is cited in Sura Az-Zumar, No.۳۹, verse ۵۳ that surely Allah forgives the faults altogether, therefore do not despair of His Mercy. Then, it is appropriate for everyone to return to .Him by repenting and asking forgiveness

It is narrated from Imam Amirul-Mu'mineen Ali (a.s.) who said that the mentioned .verse, to me, is the most (encouraging) beloved one among the verses of the Qur'ān

Since no one knows to whom the wisely grace of Allah will be granted, there will remain no room for pride and boldness in anyone to commit sin. The following factors :pave the way of forgiveness

repentance, ۲) to do goodness, ۳) to avoid the great sins, ۴) intercession, and, ۵) the (۱ (Divine pardon (which is pointed out in this verse

:Explanations

Polytheism is the worst form of sins and it is a barrier against the Divine – ۱ .forgiveness

.Forgiveness of the faults relates to the Wisely Will of Allah –۲

۴۹- اَلَمْ تَرَ اِلَی الَّذینَ یُزَکّونَ اَنْفُسَهُم

بَلِ اللّهُ یُزَکّی مَنْ یَشاءُ وَلایُظْ-لَمُونَ فَتیلاً

۴۹. "Have you not seen those who consider themselves pure? Nay! Allah purifies whom He pleases, and they shall not be wronged even the hair of a date-stone."

Commentary: verse ۴۹

In some other verses of the Qur'ān, self-praise and considering oneself faultless, chosen, and excellent are also blamed. Sura An-Najm, No.۵۳, Verse ۳۲, for example, says: " ... therefore do not attribute purity to yourselves; He knows him best who keeps from evil."

Imam Amir-ul-Mu'mineen Ali (a.s.) in one of his sermons, speaking about the signs of the pious ones, points out: " ... whenever they are praised, they awe ...". Therefore, that self-praise, which originates from pride, self-admiration and humiliating others, is forbidden, while praising Allah and worshipping Him is a great value. By the way, the divine retributions of people are the fruit of the evil deeds and they are not from the side of Allah.

"Have you not seen those who consider themselves pure? Nay! Allah purifies whom He pleases, and they shall not be wronged even the hair of a date-stone."

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۵۰- اُنظُرْ کَیفَ یَفْتَرُونَ عَلَی اللّهِ الْکَذِبَ

وَکَفی بِهِ اِثْمًا مُبِینًا

" .See how they forge a lie against Allah! and it is sufficient as a manifest sin " .۵۰

Commentary: verse ۵۰

The Jews considered themselves a superior race and also the children and the beloved of the Lord. This self-admiration is the greatest calumny unto Allah, because He has not appointed anyone as His child, and all human beings are equal before Him. .It is in the case that, to Him, the only privilege is Faith and piety

In belie, besides the existence of lie, there are also the sin of accusation, persecution, .injustice, and desecration

:Belie upon Allah nullifies fasting, too. Imam Bāqir (a.s.) also said

.Telling lie is worse than drinking wine." Yet, belie is graver than telling a lie, either ... "

" .See how they forge a lie against Allah! and it is sufficient as a manifest sin "

****

Section ٨: Leaning to injustice and evil to be avoided

Point

Jews preferring the idolaters to Muslims Abraham's seed blessed

,Recompense for disbelief and faith Obedience to Allah

.the Apostle Muhammad and those vested with the authority

٥١- اَلَمْ تَرَ اِلَى الَّذينَ اُوتُوا نَصيباً مِنَ الْكِتابِ يُؤْمِنُونَ بِالْجِبْتِ

وَ الطّ-اغُوتِ وَ يَقُولُونَ لِلَّذينَ كَفَرُوا هؤُلاءِ اَهْدى

مِنَ الَّذينَ امَنُوا سَبيلاً

?Have you not seen those who were given a portion of the Book " .٥١

:They believe in Jibt (idol) and Ṭāqūt (false deities) and they say about the infidels

".' (These are better guided on the way than those who have believed (in Islam `

Commentary: verse ٥١

After that the fight of 'Uhud ended, a group of the Jews went to Mecca in order that .they ally with the pagans there against the Muslims

Having the aim to please and asure the pagans, the Jews prostrated before the pagans' idols. They said that their idolatry was better than the faith of Muslims in .(Islam and Muhammad (p.b.u.h

?Have you not seen those who were given a portion of the Book "

:They believe in Jibt (idol) and Ṭāqūt (false deities) and they say about the infidels

".' (These are better guided on the way than those who have believed (in Islam `

The Arabic term `Jibt', which is applied for the idol of magician, has occurred only

once in the Qur'ān; while the term Ṭāqūt, which is derived from the sense of ` .disobedience ', has occurred eight times therein

Perhaps, the objective meaning of these two terms mentioned in the verse is the very two idols before which the Jews prostrated. Or, may be, the

purpose of ` Jibt' is the idol, but the purpose of ` Ṭāqūt' is the idol worshippers and the .advocators of idolatry

:Explanations

The enemies of Islam, in order to work against Muslims, sometimes ignore their - ١ own conviction. (The Jews prostrated before idols for the pleasure of the pagans (.against the Muslims

The mood of obstinacy and enmity changes the way of judgement, and causes the - ٢ .truth to be concealed

"... they say about the infidels: ` These are better guided ..."

****

۵۲- أُولئِکَ الَّذینَ لَعَنَهُمُ اللّهُ وَ مَنْ یَلْعَنِ اللّهُ

فَلَنْ تَجِدَ لَهُ نَصیراً

These are they whom Allah has cursed, and whomever Allah curses, then you will " .۵۲
".not find any helper for him

Commentary: verse ۵۲

The unauspicious alliances of the opponents of the truth will never gain their expected results. (As it was seen in the alliance of the parties of infidels, idolators, and the Jews due to the plotting against Islam when the Jews went into Mecca and prostrated before idols, and when they judged unjustly and allied against Islam. They gained, (.then, nothing through opposing the Will of Allah

".then you will not find any helper for him..."

.However, whoever is cursed by Allah, will always be wretched

These are they whom Allah has cursed, and whomever Allah curses, then you will "
".not find any helper for him

****

۵۳- اَمْ لَهُمْ نَصیبٌ مِنَ الْمُلْکِ فَاِذًا لایُؤْتُونَ النّاسَ نَقیرًا

Or have they a share in the kingdom? Then in that case, they do not give even a " .۵۳
" !speck to anybody

Commentary: verse ۵۳

By the commentaries of the previous couple of verses, it was said that the Jews, to attract the attention of the idol-worshippers of Mecca, testified that the idolatry of the Quraysh was better than the theistic practice of the Muslims. Even they themselves fell prostration before the idols. In this verse, as well as the next one, this fact has been pointed out that their judgement was worthless and invalid. Each of these two .verses contains a considerable proof

In this verse the Qur'ān inquires whether the Jews had any share in the government that they let themselves judge like that. And, yet, if they had such an authority, they would not give people any right when they might keep every thing for themselves .exclusively

Or have they a share in the kingdom? Then in that case, they do not give even a "
" !speck to anybody

****

۵۴- اَمْ يَحْسُدُونَ النّاسَ عَلى ما اتاهُمُ اللّهُ مِنْ فَضْلِه

فَقَدْ اتَيْنا الَ اِبْرهيمَ الْكِتابَ وَالْحِكْمَةَ

وَاتَيْناهُمْ مُلْكًا عَظيمًا

۵۴. " Or, do they (the Jews) envy people for that which Allah has given them of His grace? But indeed We have given to Abraham's children the Book and the Wisdom and We have given them a grand kingdom. "

Commentary: verse ۵۴

In the former verses, the words were about the niggardliness of the Jews, and here, in this verse, their envy is dealt with. Envy, of course, is worse than niggardliness, because a miser simply does not remit his own property, but an envious person is inconvenient of the favour of another person, either.

The word /an-nās / `people', mentioned in this verse, as Tafsīr-us-Ṣāfī indicates, refers to the Prophet (p.b.u.h.) and his progeny.(۱)

Thus, the verse says that the Jews envied them for that which Allah had given them out of His Grace. Then, through such judgements, they wished to quench the fire of their envy.

" Or, do they (the Jews) envy people for that which Allah has given them of His grace?..."

Then the Qur'ān says: why do you wonder and envy that the Prophet of Islam (p.b.u.h.), chosen from the family of Banī-Hāshim, has been given such a rank? It is in the case that Allah has also given the progeny of Abraham (from whose family are the Jews) the Book and the wisdom and He has bestowed the prophets of the Children of Israel the authority of a great kingdom.

"... But indeed We have given to Abraham's children the Book and the Wisdom and We have given them a grand kingdom."

But, unfortunately you, the degenerate people, lost those worthy

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At-Tafsir-us-Safi, vol. ۱, p.۴۲۵ ۱ -۱

spiritual and physical capitals because of your own wickedness and hard-.heartedness

A tradition narrated from Imam Ṣādiq (a.s.) denotes that he (a.s.) was asked about this verse and he (a.s.) answered: " We are those whom have been jealous of by the " ... enemies

The physical and spiritual damages of envy, irrespective of personal and social ones, are extraordinarily abundant. They have been mentioned in the traditions of the leaders of Islam. Including them, it is narrated from Imam Ṣādiq (a.s.) who said: " Envy and malevolence are from the darkness of the heart and blind heartedness, which in turn originate from the denial of the bounties of Allah upon human beings. These two, (blind-heartedness and denial of the bounties of Allah) are two wings of disbelief ".which causes the annihilation of man

****

۵۵- فَمِنْهُمْ مَنْ امَنَ بِه وَمِنْهُمْ مَنْ صَدَّ عَنْهُ

وَكَفى بِجَهَنَّمَ سَعيرًا

۵۵. " So, of them were (some) who believed in it, and of them were (some) who barred from it, and sufficient (to punish them) is the Blazing Fire (of Hell)."

Commentary: verse ۵۵

This verse is both a soothing for the Prophet (p.b.u.h.) and a solace for the Muslims, so that they would not be tired and despaired of the faithlessness of people. In the length of history, the circumstances have always been such, and all the prophets had been faced with the unfaithfulness of some groups of people.

" So, of them were (some) who believed in it, and of them were (some) who barred from it, and sufficient (to punish them) is the Blazing Fire (of Hell).

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۵۶- اِنَّ الَّذينَ كَفَرُوا بِاياتِنا

سَوْفَ نُصْليهِمْ نارًا كُلَّما نَضِجَتْ جُلودُهُمْ بَدَّلْناهُمْ جُلودًا غَيْرَها

لِيَذُوقُوا الْعَذابَ اِنَّ اللّهَ كانَ عَزيزًا حَكيمًا

Verily those who disbelieved in Our Signs, soon We will cast them into Fire so oft " .۵۶ as their skins shall be burnt We will change them for other skins, that they may taste " .the torment. Surely Allah is the Mighty, the Wise

Commentary: verse ۵۶

Point

Since the infidels were constantly obstinate, they should be retributed constantly with .their new skins

Once, Ibn-i-Abil-`Ujā', who was one of the opponents of the religion, asked Imam .Ṣādiq (a.s.) what the fault of the new skin was

Imam (a.s) said: " The new skin is from the remaining of the burnt of the very first skin. It is like a sun-dried brick which breaks into pieces and will be made of it mud and a " new sun-dried brick again

:Explanations

.The punishment of the disbelievers is permanent -۱

" ... We will change them for other skins ... "

The punishment, because of its continuation, will never become ordinary for the -۲ .disbelievers

The new skin is for tasting a severe chastisement; (since, in burning, the utmost -۳ pain is felt in the skin, and when the fire reaches the bone its pain seems less than

.(before

The Resurrection will be bodily, because the punishment will be upon the skin and -۴ .the change that it will have

Verily those who disbelieved in Our Signs, soon We will cast them into Fire so oft as " their skins shall be burnt We will change them for other skins, that they may taste the " .torment. Surely Allah is the Mighty, the Wise

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۵۷- وَالَّذینَ امَنُوا وَعَمِلُوا الصّالِحاتِ سَنُدْخِلُهُمْ جَنّاتٍ

تَجْری مِنْ تَحْتِهَا الْأَنْهارُ خالِدینَ فیها اَبَدًا لَهُمْ

فیها اَزْواجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ

ظِلاًّ ظَلیلاً

۵۷. " And (as for) those who believe and do good deeds, We will admit them into gardens beneath which rivers flow therein shall they abide forever;

for them are pure companions and We will make them enter a dense shade. "

Commentary: verse ۵۷

Point

In this verse, the holy Qur'ān promises those believers who have a good Faith and do good deeds that surely they will live soon in gardens of Heaven, where under its trees some rivers flow. Their life therein will be for ever.

Besides that, in Paradise, they will have the pure spouses who will be the source of calmness and tranquility for both their bodies and souls.

They will be pure from the point of menstruation blood, all meannesses, and pollutions. They will live under some eternal shades that, unlike to the inconstant shades of this world, are permanent, wherein no hot wind nor bitter cold enters.

" And (as for) those who believe and do good deeds, We will admit them into gardens beneath which rivers flow therein they will abide forever;

for them are pure companions and We will make them enter a dense shade."

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۵۸- اِنَّ اللّهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْأماناتِ اِلى اَهْلِها

وَاِذا حَكَمْتُمْ بَيْنَ النّاسِ اَنْ تَحْكُمُوا بِالْعَدْلِ

اِنَّ اللّهَ نِعِمّا يَعِظُكُمْ بِه

اِنَّ اللّهَ كانَ سَميعًا بَصيرًا

۵۸. " Verily Allah commands you that you restore deposits to their owners,

and when you judge between people, you judge with justice;

verily good is the admonition Allah gives you;

verily Allah is All-Hearing, All-Seeing. "

Occasion of Revelation:

This verse was revealed at the time when the holy Prophet (p.b.u.h.), being completely victorious, arrived in Mecca. The Messenger of Allah (p.b.u.h.) called for `Uthmān-ibn-Ṭalhah, the key holder of the Ka`bah, and took the key from him in order to clear out the Ka`bah from the existence of the idols. After the fulfilment of that aim, `Abbās, the Prophet's uncle, asked the Prophet (p.b.u.h.) to give the key of the Ka`bah to him.

The rank of key-holding of the Sacred-House, in fact, was a distinguished and honourable rank among Arabs. But, contrary to that, after clearing out the Ka`bah from the filth of the existence of the idols, the Prophet (p.b.u.h.) closed the door of the House and delivered the key to `Uthmān-ibn-Ṭalhah while he (p.b.u.h.) was reciting the verse under discussion.

Commentary: verse ۵۸

Deposit and Justice in Islam

This holy verse, from which a general and common ordinance is understood, explicitly says:

" ... ,Verily Allah commands you that you restore deposits to their owners "

In the second part of the verse, it points to another important subject. It is the proposition of observing justice in government. The

:verse, conveying the command of Allah, says

"... ;and when you judge between people, you judge with justice ..."

:Then, to lay emphasis on these two commands, it says

" ... ;verily good is the admonition Allah gives you ... "

Again, the verse emphasizes and says that Allah is watching you in any state you are, :and He both hears your words and sees what you do. It says

".verily Allah is All-Hearing, All-Seeing ..."

It is evident that the term ` deposit ' has a vast meaning. It includes any physical and spiritual capitals. Therefore, according to the clear meaning of this verse, every Muslim is enjoined not to be treacherous in any deposit and unto any person, whether the owner of the deposit is Muslim or non-Muslim. This ordinance is, in fact, one of the .' principles of ` the declaration of the rights of human kind in Islam

Even the scientists of a society are the depositaries. They are charged with a duty not to conceal the facts. Our children are also the deposits of Allah with us. We must not neglect training and educating them. Beyond than that, our existence and whatever power Allah (s.w.t.) has given us are the deposits of Allah, and we should try to protect .them carefully

A tradition narrated from Imam Ṣādiq (a.s.) about the importance of ` deposit ' indicates that once he (a.s.) told one of his companions: " If the murderer of Hazrat Ali (a.s.) trusted me a deposit, or wanted me to advise him, or consulted me, and I (accepted that from him, certainly I would be honest in the deposition."(١

,' In many Islamic traditions, the purpose of the term ` deposit

mentioned in the current verse, has been introduced the leadership of the society, the men of which are Ahlul-Bayt (a.s.). This is the clear extension of practising this (verse.(٢

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p: ۷۳

Tafsir-us-Safi, vol.۱, p. ۴۲۷ ۱ -۱

Tafsir-ul-Burhan, vol.۱, p.۳۸۰ (second edition) narrates ۱۵ traditions upon this - ۲ meaning

۵۹- یاأَیُّهَا الَّذینَ امَنُوا اَطیعُوا اللّهَ وَاَطیعُوا الرَّسُولَ

وَاُوْلِی الْاَمْرِ مِنْکُمْ

فَاِنْ تَنازَعْتُمْ فی شیْ ءٍ فَرُدُّوهُ اِلَی اللّهِ وَالرَّسُولِ

اِنْ کُنْتُمْ تُؤْمِنُونَ بِاللّهِ وَالْیَوْمِ الْاخِرِ

ذلِکَ خَیْرٌ وَأَحْسَنُ تَأْویلاً

۵۹. " O' you who have Faith! obey Allah and obey the Messenger and those charged with authority among you. Then, if you quarrel about anything,

refer it to Allah and the Messenger, if you believe in Allah and the Last Day.

This is better and very good in the end. "

Commentary: verse ۵۹

Point

This verse, together with a few verses next to it, discuss about one of the most important matters of Islam, that is, the subject of leadership. They determine the true source of imitation of Muslims for the different social and religious affairs that they may have.

At first, it commands those who have faith, saying:

" O' you who have Faith! obey Allah..."

It is obvious that, for a believing person, all obediences must be led to the obedience of Allah. Then, any form of leadership must originate from His pure Essence and be adopted to His command, because it is He Who is the Ruler and the genetic Owner of the world of existence, and every sovereignty and ownership should be under His command.

:For the second stage it says

"... and obey the Messenger ..."

Obey the Prophet who is immaculate and never speaks out of desire (۱) , an Apostle appointed from the side of Allah amongst people, whose word is the word of Allah, .and whose rank and position have been bestowed to him by Allah

---

Sura An-Nisā, No.۵۳, verse ۳ ۱ -۱

:And, for the third stage, it says

"...and those charged with authority among you ..."

Obey such ones who are from the inside of the Islamic society and protect both the divine religion and worldly affairs of people.

:After that, it says

Then, if you quarrel about anything, refer it to Allah and the Messenger, if you ..." believe in Allah and the Last Day. This is better and very good in the end."

?' Who are ` Those Charged with Authority

All the Shi`ite commentators have the same attitude on this matter that the purpose of the phrase /'ulil- 'amr /, mentioned in this verse, is the immaculate Imams to whom the physical and spiritual leadership of the Islamic society, consisting of all affairs of life, have been given from the side of Allah and His Apostle (p.b.u.h.), and it does not conclude any other than them. This meaning is said according to the contents of ٣٣ authentic traditions cited in At-Tafsīr-ul-Burhān, vol.١, pp. ٣٨١-٣٨۶ (second edition).

Of course, under some conditions, the obedience of those who are appointed to a rank and charge a position in the society, is necessary. This obedience is not for that they themselves are `those charged with authority', but for that they are agents of `those charged with authority'.

:Explanations

١. Absolute obedience from the Messenger of Allah and `those charged with authority' is a token for inerrancy of those magnanimous ones. Thus, any denotation expansion which is stated for `those charged with authority' is not valid, if the one is not infallible.

٢. The repetition of the word /'atī`ū / `obey' is the secret of the kind of orders. The

holy Prophet (p.b.u.h.) sometimes stated the ordinances of Allah, and sometimes gave the governmental commands, since he had both offices of `prophecy' and government.(1)

1- Allah addresses the Prophet (p.b.u.h) in the Quran both for the rank of statement (Sura An-Nahl, No.16, verse 44) and for the rank of government (Sura An-Nisa, No.4 , verse 105)

۳. The name of `those charged with authority' is mentioned nesct to the names of Allah and the Apostle, accompanied with an absolute obedience. This is a sign to show that the one in charge of Islamic government should be qualified with a high saintliness. Based on many traditions, as was mentioned in the commentary of the verse, the purpose of the phrase `those charged with authority' is Ahlul-Bayt (a.s.).

۴. People ought to accept the Islamic system and support its godly leaders by their words and deeds.

"... obey Allah and obey the Messenger and those charged with

autority among you ..."

۵. In obedience, hierarchical order should be observed, that is: Allah, the Messenger, and those charged with authority.

۶. One of the ways of: acknowledgement is comparison with opposites and contraries.

۷. When speaking of mischief-makers, the extravagant, the misguided, the ignorant, the tyrants and so on, the Qur'ān's command is:

Do not yield..." and " Do not follow ...". The conclusion is that the aspects of the word " /'atī`ū/ `obey' must be those whose obedience have not been prohibited of.

۸. To obey false deities is forbidden.

۹. If all groups assume the Qur'ān and the practice of the Prophet (p.b.u.h) as reliable testimonies, discords will be removed and unity will govern.

۱۰. A complete religion must have a solution for discords. The Qur'ān says:

"... refer it to Allah and the Messenger, ..."

۱۱. Those who are opponent to the orders of Allah, the Messenger, and `those charged with authority' should doubt in their own religion, if they want to believe in truth.

"... if you believe ..."

Farsightedness and being careful of the interests of long future, time is the . ١٢ .standard of value

".This is better and very good in the end ..."

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.Section ۹: Hypocrites refuse to accept the Messenger's judgement

Point

- Hypocrites' leaning to satan - the Messenger's judgement shall be accepted

.Reward for the obedience to Allah and the Messenger

۶۰- اَلَمْ تَرَ اِلَى الَّذينَ يَزْعُمُونَ

اَنَّهُمْ امَنُوا بِما اُنزِلَ اِلَيْكَ وَما اُنزِلَ مِنْ قَبْلِكَ يُريدُونَ اَنْ

يَتَحاكَمُوا اِلَى الطّاغُوتِ وَقَدْ اُمِرُوا اَنْ يَكْفُرُوا بِهِ وَيُريدُ الشَّيْطانُ

اَنْ يُضِلَّهُمْ ضَلالاً بَعيدًا

۶۰. " Have you not seen those who think they believe in what has been revealed to you ?and what was revealed before you

They intend to resort in the judgement of Tāghūt (false deities) while they have been ,ordered to reject him

".and Satan intends to mislead them far astray

Commentary: verse ۶۰

It happened that there arose a dispute between a hypocritical Mulsim and a Jew. They decided to refer to the arbitrator. The Jew elected the Prophet (p.b.u.h.) as the arbitrator for trustworthiness and justice he (p.b.u.h.) had, but the hypocrite agreed with Ka`b-ibn-'Ashraf (one of the distinguished Jews) as his arbitrator, because the hypocrite knew that he could tend the attitude of Ka`b towards his benefit by giving .him some gifts. he verse is for the bleme of that manner

" Have you not seen those who think they believe in what has been revealed to you ?and what was revealed before you

They intend to resort in the judgement of Tāghūt (false deities) while they have been

".ordered to reject him, and Satan intends to mislead them far astray

As for the definition of `the false deities', Imam Ṣādiq (a.s.) says: "A false deity is he who does not judge rightfully, decides against the command of Allah, and his order is (obeyed." (1)

In the previous verse, Allah and the Apostle were introduced as the place of resorts of discords, but in this verse, the blame is upon those who refer to false deities as the place of resorts of their own discords. Thus, in that verse the virtuous cite of resort has been introduced, while in this verse the impious one has been pointed out. So, true believers do not even think of going to false deities since agreement with /tāqūt/ .`false deities' is prohibited

"...they have been ordered to reject him ..."

.For removing the interior discords, going to non-Muslims is forbidden for Muslims

"...(They intend to resort to the judgement of Ṭāghūt (false deities ..."

Through a verse (No. ٣٥) in the current Sura, formerly the Qur'ān pointed out that: for a family discord an arbitrator from the family of the wife and another one from the .family of the husband should judge

(Then appoint a judge from his people and a judge from her people, ..."(2 ..."

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Al-Tafasir-ul-Burhan, vol.١, p. ٣٨٧ ١ -١

Sura An-Nisa, No. ۴, Verse ٣٥ ٢ -٢

۶۱- وَاِذا قيلَ لَهُمْ تَعالَوْا

اِلى ما اَنْزَلَ اللّهُ وَاِلَى الرَّسُولِ رَاَيْتَ الْمُنافِقينَ يَصُدُّونَ

عَنْكَ صُدُودًا

۶۱. "And when it is said to them: ` Come to what Allah has revealed and to the Messenger,' you will see the hypocrites barring (people) to you with utter aversion."

Commentary: verse ۶۱

Point

The reference of hypocrites to false deities and asking judgement from (non-Muslim) foreigners is not a casual happening. But, it is the quality and spiritual specification of hypocrites that they oppose the heavenly leaders and reject the path of truth.

"And when it is said: ` Come to what Allah has revealed and to the Messenger',

you will see the hypocrites barring (people) to you with utter aversion."

Explanations:

۱. The hypocrites do not surrender to the law of Allah and the command of the Prophet (p.b.u.h.). But, in the meanwhile, we must invite them to the truth.

۲. The hypocrites are not sensitive to the heartly faith of people to Allah. Their main worriment is the crowd of people gathered around the heavenly Messenger.

"... you will see the hypocrites barring (people) to you with utter aversion."

۳. The blameworthy plot of the hypocrites, is separating people from the Prophet (p.b.u.h.).

However, in another occurrence, the Qur'ān indicates that barring the path of the Prophet (p.b.u.h.) is, in fact, barring the path of Allah, and denying the Messenger of

Allah (p.b.u.h.) is the denial of the signs of Allah. In another verse, it says: "... but surely (they do not call you a liar, but the unjust deny the Signs of Allah." (1)

1- Sura Al-An'am, No. 6, Verse 33

۶۲- فَكَيْفَ اِذا اَصابَتْهُم مُصيبَهٌ بِما قَدَّمَتْ اَيْديهِمْ

ثُمَّ جاؤُكَ يَحْلِفُونَ بِاللّهِ

اِنْ أَرَدْنا اِلّا اِحْسانًا وَتَوْفيقًا

But how will it be, when some disaster befalls them on account of what their " .۶۲ :((own) hands have forwarded, then they come to you swearing by Allah (saying

" ?' We intended naught but kindness and concord `

Commentary: verse ۶۲

Point

The justification of the hypocrites for referring the judgement to the false deities, as they said, was that their final aim was to make peace. So, if they had gone to the Prophet (p.b.u.h.) for judgement and he judged for the benefit of one party, naturally the other party would have become displeased from the Messenger of Allah (p.b.u.h.) and would have raised a tumult noisily, which was not appropriate with the position of the holy Prophet (p.b.u.h.). Therefore, to avoid this matter and to protect the honour, .rank, and amiability of the Prophet (p.b.u.h.), they did not take the conflict to him

:Explanations

The hypocritical Muslims refer to the divine leaders only when they encounter a .۱ .difficulty and feel danger

"... they come to you ..."

.The opponents usually justify their wrong actions .۲

"... We intended naught but kindness ` ..."

.The hypocrites apply the swearing to Allah as a cover over their own goals .۳

"... swearing by Allah ..."

Among the deeds of the hypocrites is: showing a feature of benevolence, kindness .۴ and claiming the motto of peacefulness and exchanging agreements.

"?kindness and concord ..."

۶۳- اُولئِکَ الَّذینَ یَعْلَمُ اللّهُ ما فی قُلُوبِهِمْ

فَاَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فی اَنْفُسِهِمْ قَوْلاً

بَلیغًا

.۶۳ " Those are they of whom Allah knows what is in their hearts,

therefore turn away from them,

and admonish them and speak to them concerning themselves effectual words."

Commentary: verse ۶۳

The effort of the hypocrites is useless, because Allah knows both their interiors and their evil intentions, and manifests them at an appropriate time.

" Those are they of whom Allah knows what is in their hearts, …"

Also, the apology of the hypocrites is not done truthfully, otherwise they would not issue the command of rejection.

"… Allah knows what is in their hearts, therefore turn away from them, …"

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۶۴- وَما اَرْسَلْنا مِنْ رَسُولٍ اِلاّ لِيُطاعَ بِإِذْنِ اللّهِ

وَلَوْ اَنَّهُمْ اِذْ ظَلَمُوا اَنْفُسَهُمْ

جاؤُکَ فَاسْتَغْفَرُوا اللّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

لَوَجَدُوا اللّهَ تَوّابًا رَحيمًا

۶۴. " And We did not send any Messenger save that he should be obeyed, by Allah's leave, and had they, when they were unjust to themselves, come to you and sought forgiveness of Allah and the Messenger (also) had asked forgiveness for them, they would certainly have found Allah forgiving, Merciful."

Commentary: verse ۶۴

Through the previous verses, the Qur'ān has seriously condemned referring to the tyranical arbitrators. Yet, as an emphasis in this verse, it says:

" And We did not send any Messenger save that he should be obeyed, by Allah's leave, ..."

The reason of it is that those Apostles have been both the Messenger of Allah and the chief in the divine government. Therefore, people have been enjoined to obey them from the point of stating the ordinances of Allah, and the manner of practicing them both. They should not suffice only to a mere claim of faith.

Then, in the continuation of the verse, it has opened the door of return to the sinners and those who have referred to the false deities, or in some way or other, have committed a fault or faults, where it says:

"... and had they, when they were unjust to themselves, come to you and sought forgiveness of Allah and the Messenger (also) had asked forgiveness for them, they would certainly have found Allah forgiving, Merciful."

The current discussed part of the verse points to this fact that the

fruit of the obedience of Allah and His Apostle (p.b.u.h.) returns to yourselves, as well as the result of your disobedience, which is a kind of injustice, that returns to you, too, because it disturbs the material affairs of your life and, also from the spiritual point of view, it causes your retrogression.

By the way, this verse is an answer to those who imagine referring to the Prophet or Imam is a kind of polytheism, because this verse clearly denotes that coming to the Prophet (p.b.u.h.) and setting him as an intercessor before Allah, in order to seek forgiveness from Him for the sinners, is effective and causes their repentance to be accepted and the grace of Allah to be showered.

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۶۵- فَلا وَرَبِّكَ لايُؤْمِنُونَ

حَتّى يُحَكِّمُوكَ فيما شَجَرَ بَيْنَهُمْ ثُمَّ لايَجِدُوا فى اَنْفُسِهِمْ

حَرَجًا مِمّا قَضَيْتَ وَيُسَلِّمُوا تَسْليمًا

۶۵. " But no, by your Lord!

they do not believe (in reality) until they make you the judge regarding the disagreement between them,

then they find within themselves no dislike of which you decide and submit with full submission. "

Occasion of Revelation verse ۶۵

There was a dispute between Zubayr-ibn-`Awām (one of the Emigrants) and an other Muslim from the Helpers upon the irrigation of a palm-plantation. Since the Upper part of the garden belonged to Zubayr, the Prophet (p.b.u.h.) judged that he should irrigate it first. The other man, the Helper, became worried from the Prophet's judgement (p.b.u.h.) and told him: " As Zubayr is your cousin, you judged in his benefit. " As soon as he uttered that expression, the face of the Prophet (p.b.u.h.) paled, and the above verse was revealed.

Surprising! They themselves elected the Prophet (p.b.u.h.) as an arbitrator, but they refused his judgement.

Commentary: verse ۶۵

Imam Ṣādiq (a.s.) in a tradition said: " If some people worship Allah by establishing prayer, performing Hajj pilgrimage, paying alms, and so on to adore Him, but they doubt about the deeds of the Messenger of Allah (p.b.u.h.), they are not, indeed, believers. " Then he (a.s.) recited this verse.

" But no, by your Lord!

they do not believe (in reality) until they make you the judge regarding the disagreement between them, then they find within themselves no dislike of which you decide

" .and submit with full submission

:However, the signs of a true believer are three

A) Instead of referring to the false deities, he takes the judgement to the Prophet .(.(p.b.u.h

B) He should not have any suspicion to the judgement of the Messenger of Allah .(.(p.b.u.h

"... they find within themselves no dislike ..."

C) He ought to accept the command of the Prophet (p.b.u.h.) ordently and surrender to .it

By the way, judgement is from among the ranks of messengership and mastership. And, personal attitude against the sacred Qur'ānic text is forbidden, because this .(manner is the sign of faithlessness, (regarding to the occasion of revelation

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۶۶- وَلَوْ اَنّا كَتَبْنا عَلَيْهِمْ

اَنِ اقْتُلُوا اَنْفُسَكُمْ اَوِ اخْرُجُوا مِنْ دِيارِكُمْ

ما فَعَلُوهُ اِلاّ قَليلٌ مِنْهُمْ وَلَوْ اَنَّهُمْ فَعَلُوا ما يُوعَظُونَ بِه

لَكانَ خَيْرًا لَهُمْ وَاَشَدَّ تَثْبيتًا

۶۶. " And if We had decreed for them (saying): ` Kill yourselves or go forth from your dwellings ', they would not have done it except a few of them;

and if they had done what they were admonished, it would have certainly been better for them and more efficacious for strengthening (their faith).

Commentary: verse ۶۶

Here, in order to complete the previous discussion about those who sometimes felt inconvenience for the just judgements of the Prophet (p.b.u.h.), the verse points to some laborious duties of the former nations, such as the Jews whom, after idol-worshipping and calf-worshipping, were ordained to kill each other as an atonement of that great sin, or to go out of their beloved homes. But, this group are not ordained a heavy and grave duty. If they were also enjoined to do hard duties, how could they to lerate?

These people who do not submit the judgement of the Prophet (p.b.u.h.) upon the irrigation of a palm-plantation, how can they fulfil other trials? So, it says:

" And if We had decreed for them (saying): ` Kill yourselves or go forth from your dwellings, they would not have done it except a few of them; ..."

Then, it points to two advantages that result from the fulfilment of the commands of Allah, saying:

"...and if they had done what they were admonished, it would have certainly been better for them and more efficacious for strengthening (their faith).

Here, the commands and ordinances of Allah have been rendered

p: ۸۶

into admonishments and advices. This shows that these ordinances are not any things that benefit the Commander (Allah), but they are some advices that benefit us .ourselves

It is interesting that the verse implies that the further a person paves the path of obedience of Allah (s.w.t.), the more his perseverance and steadfastness promotes. In fact, the obedience of the command of Allah is a kind of spiritual practice for human .beings

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۶۷- وَإِذًا لَآتَيْناهُمْ مِنْ لَدُنّا أَجْرًا عَظِيمًا

And then We would certainly have given them from Our Own accord a great " .۶۷ ".reward

۶۸- وَلَهَدَيْناهُمْ صِراطًا مُسْتَقِيمًا

".And We would certainly have guided them in the straight path " .۶۸

Commentary: verses ۶۷-۶۸

In these two verses, two other advantages of obeying and submitting to Allah are stated. In addition to the advantages mentioned in the previous verses, the first verse :points to the third gain of this obedience. It says

And then We would certainly have given them from Our Own accord a great " ".reward

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And the second verse points to the fourth result of obeying and submitting to Allah :when it says

".And We would certainly have guided them in the straight path"

The objective meaning of the term ` guidance ', mentioned in this verse, is some additional graces which are bestowed upon these eligible persons from the side of .Allah in the form of a secondary guidance and as a particular reward

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۶۹- وَمَنْ يُطِعِ اللّهَ وَالرَّسُولَ

فَأُولِئِکَ مَعَ الَّذينَ اَنْعَمَ اللّهُ عَلَيْهِمْ مِنَ النَّبِيّينَ

وَالصِّدّيقينَ وَالشُّهَداءِ وَالصّالِحينَ

وَحَسُنَ اُوْلِئِکَ رَفيقًا

۶۹. " And whoever obeys Allah and the Messenger,

these are with those upon whom Allah has bestowed favours,

of the prophets, and the truthful, and the martyrs, and the righteous;

and excellent are these as companions."

۷۰- ذلِکَ الْفَضْلُ مِنَ اللّهِ وَكَفى بِاللّهِ عَليمًا

۷۰. " This is the grace from Allah, and sufficient is Allah as the Knower."

Occasion of Revelation verse ۶۹

Upon the revelation of this verse, it has been cited that: once one of the companions of the Prophet (p.b.u.h.), who was named Nubān, and who had a fairly intensive affection to the Messenger of Allah (p.b.u.h.), came to him while he was very distressed. The Messenger of Allah (p.b.u.h.) asked him about his disturbance and he answered that he reviewed the thought in his mind on that day that: if he would be admitted into Paradise on the Day of Judgement, he would surely not be in the position of the Prophet (p.b.u.h.) therein. And, if he would not be admitted into Paradise, his circumstances were evident. Therefore, in either of the cases he might be deprived from being at the presence of him (p.b.u.h.). That was why he was distressed.

Then, these two verses were revealed and gave glad tidings to such people implying that the obedient persons will be the companions of the prophets and the chosen ones in Heaven. Then the Prophet (p.b.u.h.) said:

By Allah, the faith of a Muslim will not be completed except that the one loves me " better than himself, his parents and all his relatives, and that he be submitted to my ".words

Commentary: verses ۶۹-۷۰

Companions in Heaven

In the previous holy verses, the privileges of the obedients to the command of Allah :(s.w.t.) were enumerated. To complete them, this holy verse says

And whoever obeys Allah and the Messenger, these are with those upon whom Allah " "… ,has bestowed favours

As it was mentioned in the commentary of Sura Al-Ḥamd, This bounty reaches to .those who constantly pave the Straight Path and go astray naught

:Then, to explain this phrase, it points to the following four groups, and says

"… ;of the prophets, and the truthful, and the martyrs, and the righteous …"

۱. The prophets and the special messengers of Allah are those who take the first step .for the guidance, leadership and invitation of people to the Straight Path

۲. The truthful are those who both tell the truth in their speech and prove it by their own true and sincere deeds. They practically show that they are not only some bare .claimers of Faith, but they truly do believe in the commands of Allah

In Islamic authentic literature, the whole immaculate Imams (a.s.) and Fātimat-uz-Zahrā (a.s.) are introduced as the best samples of ` the truthful'.

۳. The martyrs are those slain in the path of divine goal and belief, or those distinguished persons who will be witnesses to the deeds of human beings on the Day .of Judgement

۴. The Righteous are the distinguished eligible persons who have gained some prominent ranks by performing some positive, productive and useful deeds and also .by obeying the commands of the prophets

:At the end of the verse, it remarks

".and excellent are these as companions ..."

It is clearly understood from the above verse that having good companions and valuable friends is so great and important that even in the

Hereafter, to complete the Heavenly bounties, this great favour will be granted to ` .the obedients ', too

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To express the importance of this great advantage (viz. the companionship of the :Chosens), it says

".This is the grace from Allah, and sufficient is Allah as the Knower"

However, being with prophets and the truthful is a grace from Allah to those who .obey Him

Allah is cognizant to the states of the obedient and disobedient people, as well as to the circumstances of the hypocrites and sincere believers. He knows those who are eligible for the friendship of the prophets, the truthful and so on, the same as the states of those who are not eligible, because He is aware of even the treachery of the .eyes

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Section ١٠: Believers to be continued

Point

Believers enjoined to be always on their guard Those who sell this world's life for the life

.Hereafter Reward for those who endeavour in the way of the Lord

٧١- ياايُّهَا الَّذينَ امَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُباتٍ

اَوِ انْفِرُوا جَميعًا

!O' you who have Faith " .٧١

,(Take your precautions (keep weapons with yourselves

".then either advance in parties or march off all together

Commentary: verse ٧١

Point

In the previous verse, the subject was upon the obedience of Allah, the leadership of the immaculate ones, and sovereignty of the Prophet (p.b.u.h.). In this verse, the words imply of being careful of the necessity of power, intelligence and a martial .preparation for the Islamic community and for the divine leadership

The Arabic word /ḥiðr/ means: `being alert', `being on the lookout', and `the means of .'defence

The Qur'ānic term /ubāt/ is the plural form of the term /ubat/ which means: ` separate parts of forces ', (including of groups of quick attacking fighters who cause the enemy .(to become confused so that they cannot think what to do

:Explanations

۱. Muslims should be always prepared and alert. They should be cognizant of the plans, number of forces, the sort of weapons, spirit, and internal and external co-operations of the enemy. Thus they should design their affairs and act accordingly.

p: ۹۲

.Muslims must be trained in military courses .۲

"... ,(O' you who have Faith! Take your precautions (keep weapons with yourselves "

.Muslims should be mobilized .۳

".or march off all together ..."

.Muslims have to utilize the different styles of challenging with enemy .۴

".Then either advance in parties or march off all together ..."

.Muslims must protect the bounds of their country .۵

Acting upon the involving message of this verse, is the secret of honour and glory, .while neglecting it is the mystery of the fall and failure of Muslims

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۷۲- وَاِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَاِنْ اَصابَتْكُمْ مُصيبَةٌ

قالَ قَدْ اَنْعَمَ اللّهُ عَلَىَّ

اِذْ لَمْ اَكُنْ مَعَهُمْ شَهيدًا

;And verily some of you there are that loiter " .۷۲

:if then a misfortune befalls you he says

".'Allah has blessed me in this that I was not present with them`

Commentary: verse ۷۲

Following to the general command of Holy Struggle and trial against enemy, which was stated in the previous verse, in this holy verse, the Qur'ān has pointed to some hypocrites and intends to say that these figures and such features, who are among you, vigorously try not to take part in the rows of strivers who struggle in the way of :Allah. It says

"… ;And verily some of you there are that loiter"

But when the strivers return from the battle-field, or when the news of war reaches them that they have suffered a failure or martyrdom, these hypocrites will happily say: what a great bounty Allah has given them that they (hypocrites) did not :accompanied them (the strivers) to witness such heart-rending events! It says

if them a misfortune befalls you, he says: `Allah has blessed me in this that I was …" ".'not present with them

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۷۳- وَلَئِنْ اَصابَكُمْ

فَضْلٌ مِنَ اللّهِ لَيَقُولَنَّ كَاَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ

مَوَدَّةٌ يالَيْتَنى كُنْتُ مَعَهُمْ فَاَفُوزَ فَوْزًا عَظيمًا

And if some grace from Allah befalls you, he would certainly say as if there had " .۷۳ not been any friendship between you and him

" '!I wish I were with them, so that I had achieved a great achievement`

Commentary: verse ۷۳

As soon as the hypocrites are informed that the believers have gained the victory, and naturally have obtained some booties, they regret and, like some strangers, as if :there have been no connection between them and the believers, sorrowfully say

" '!I wish I were with them, so that I had achieved a great achievement` ..."

It is clear that the person who counts martyrdom in the way of Allah a kind of misfortune, and considers the lack of martyrdom a divine bounty, in his view, the .victory and great felicity is not anything save physical triumph and the spoils of war

And if some grace from Allah befalls you, he would certainly say as if there had not " been any friendship between you and him

" '!I wish I were with them, so that I had achieved a great achievement`

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۷۴- فَلْيُقاتِلْ فى سَبيلِ اللّهِ

الَّذينَ يَشْرُونَ الْحَيوةَ الدُّنْيا بِالْاخِرَهِ

وَمَنْ يُقاتِلْ فى سَبيلِ اللّهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتيهِ

اَجْرًا عَظيمًا

So let those fight in the way of Allah who sell the life of this world for the " .۷۴
,Hereafter

and whoever fights in the way of Allah, then be he slain or be he victorious, We shall
".grant him a great reward

Commentary: verse ۷۴

Believers must be prepared for Holy Struggle. In this verse, as well as in a few following verses, the true Muslim believers have logically and excitingly been invited to struggle in the way of Allah. At first, it implies that only those fight in the way of Allah who are ready to sell the life of this material world for the eternal life in the Hereafter. That is, only those persons can be counted among the true strivers that :are ready for such a bargain. It says

,So let those fight in the way of Allah who sell the life of this world for the Hereafter "
"...

Then, at the end of the verse, it remarks that the fate of such strivers is quitely clear. They either become martyr, or they defeat the enemy for the sake of Allah and gain :the victory. In both cases, they will be given a great reward by Allah. The verse says

and whoever fights in the way of Allah, then be he slain or be he victorious, We ..."
".shall grant him a great reward

It is certain that such soldiers, with such a spiritual state, have no failure in their minds, because in both cases they know themselves victorious. Even the non-Muslim scholars, who have discussed about the quick triumphs of Muslims at the time of the

Prophet (p.b.u.h.), and their victories after that, have considered this doctrine as one .of the effective factors in the progression of Muslims

p: ۹۶

۷۵- وَما لَکُمْ لاتُقاتِلُونَ فی سَبیلِ اللّهِ

وَالْمُسْتَضْعَفینَ مِنَ الرِّجالِ وَالنِّساءِ وَالْوِلْدانِ الَّذینَ یَقُولُونَ

رَبَّنا اَخْرِجْنا مِنْ هذِهِ الْقَرْیَهِ الظّالِمِ اَهْلُها

وَاجْعَلْ لَنا مِنْ لَدُنْکَ وَلِیًّا وَاجْعَلْ لَنا مِنْ لَدُنْکَ نَصیرًا

۷۵. " And what has happened to you that you should not fight in the way of Allah and for the weak among men, women and children who say:

`Our Lord! Take us out of this town whose people are oppressors,

and appoint for us from You guardian,

and appoint for us from you helper!"

Commentary: verse ۷۵

Seeking Assistance Through Human Affections.

In the previous verse, the believers have been invited to Holy Struggle. The verse has emphasized on the faith in Allah and the Day of Resurrection, with the reasoning of gain and loss. But this verse invites them towards Holy Struggle basing on stimulating the humanities. It inquires: why do you not struggle in the way of Allah and for the oppressed and defendless men, women and children who are captured in the grips of tyrants? Do your humanities let you to be silent and watch these pathetic scenes? It says:

" And what has happened to you that you should not fight in the way of Allah and for the weak among men, women and children ..."

Then, to stir the affections of the believers, it points to the very oppressed ones and says:

"... who say: `Our Lord! Take us out of this town whose people are oppressors, ..."

They also ask their Lord to send a guardian from His side to support them; and again .they ask Him to appoint a helper from Himself for them

:The verse continues saying

"!and appoint for us from You guardian, and appoint for us from You helper …"

The above-mentioned holy verse, indeed, is a hint to the fact that Allah (s.w.t.) has answered to their invocation and He has trusted ` you ' with this great human duty. Then, `you' are the `guardian' and the `helper' who have been appointed from the .side of Allah (s.w.t.) for supporting and saving them

It should be noted that according to some Islamic narrations, the immaculate Imams have said: "We are the same oppressed that people should raise for our (government."(۱

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p: ۹۸

At-Tafsir-us-Safi, vol. ۱, p. ۳۷۱ Tafasir-ul-Burhan, vol. ۱, p. ۳۹۴ ۱ -۱

۷۶- الَّذینَ امَنُوا یُقاتِلُونَ فی سَبیلِ اللّهِ

وَالَّذینَ کَفَرُوا یُقاتِلُونَ فی سَبیلِ الطّاغُوتِ فَقاتِلُوا اَوْلِیاءَ الشَّیْطانِ

اِنَّ کَیْدَ الشَّیْطانِ کانَ ضَعیفًا

Those who believe fight in the way of Allah, and those who disbelieve fight in the " .۷۶ .(way of Tāghūt (Satan

.Fight, therefore, (against) Satan's patrons

".Satan's plot is certainly weak

Commentary: verse ۷۶

In this holy verse, in order to encourage the strivers to struggle against the enemy, :and also to specify the vows and goals of the strivers, it says such

Those who believe fight in the way of Allah, and those who disbelieve fight in the way" "...(of Tāghūt (Satan

That is, in any case, the life is not free from struggling, but, some people struggle alongside the path of the truth and some others alongside the path of untruth and .Satan

:Following to that, the verse continues saying

"...Fight, therefore, (against) Satan's patrons ..."

False deities, and the disobedient and unjust forces, though outwardly seem great and powerful, they are inwardly weak and feeble. So, do not fear of their arranged :and qualified apparents, because they are hollow from inside, and

".Satan's plot is certainly weak ..."

.It is so, because their plots are founded on the Satanic forces

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Section ١١: The Hypocrites' Attitude towards the Believers

Point

.The refusal of hypocrites to fight their secrel plans their propagating falsehood

The Apostle enjoined to fight even single handed to depend upon Allah

.To ponder over the teachings of the Holy Qur'ān

٧٧- اَلَمْ تَرَ اِلَى الَّذينَ قيلَ لَهُمْ

كُفُّوا اَيْديَكُمْ وَاَقيمُواْ الصَّلوةَ وَ اتُوا الزَّكوةَ

فَلَمّا كُتِبَ عَلَيْهِمُ الْقِتالُ اِذا فَريقٌ مِنْهُمْ يَخْشَوْنَ النّاسَ كَخَشْيَهِ اللّهِ

اَوْ اَشَدَّ خَشْيَهً وَقالُوا رَبَّنا لِمَ كَتَبْتَ عَلَيْنَا الْقِتالَ

لَوْلا اَخَّرْتَنا اِلى اَجَلٍ قَريبٍ

قُلْ مَتاعُ الدُّنْيا قَليلٌ وَالْاخِرَهُ خَيْرٌ لِمَنِ اتَّقى

وَلاتُظْ-لَمُونَ فَتيلاً

:Have you not seen those to whom it was said " .٧٧

',Withhold your hand (from war), and establish prayer and pay the poor-rate `

,but when fighting was prescribed for them

a group of them were so afraid of men as (it should be) the fear of Allah, or (even) with ,agreater fear

?and they said: `Our Lord! Why have You ordained fighting for us

:Wherefore did You not grant us a delay to a near end?' Say

The capital of this world is scant and the Hereafter will be better for anyone who ` keeps from evil; and you will not be wronged (even to the extent of) the husk of a

"٫' date-stone

p: ١٠٠

Occasion of Revelation: verse ۷۷

It is narrated from Ibn-`Abbas that at the advent of Islam, when Muslims were living in Mecca and they were under the harsh pressure of the pagans there, some of them went to the Prophet (p.b.u.h.) and said that they had been dear and honoured before Islam but they lost that glory and honesty, besides the hurt and injury they bore from the enemies. They asked him to allow them to fight against the disbelievers to regain their glory and honour. That day, the Prophet (p.b.u.h.) answered them that he was not commissioned to fight then. But, later, when the command of fight was issued, some of those ardent figures knowingly tarried to participate in the battle-field. Then the verse was revealed in order to encourage the believers and also to blame those .careless and neglectful persons

Commentary: verse ۷۷

!Those Who only Talk

Here, in this verse, the Qur'ān implies that: indeed it is wonderful that some people, in an unappropriate situation but with a surprising state once ardently asked permission to go to Holy struggle when they were commanded to restrain then and to pay to self-improvement establishing prayer, strengthening their forces, and paying alms. After that when the circumstances became fitting and the command of Holy struggle was revealed, horror and terrible fear filled their whole entity, and they began to protest :against that command. It says

:Have you not seen those to whom it was said "

Withhold your hand (from war), and establish prayer and pay the poor -rate,' but ` when fighting was prescribed for them, a group of them were so afraid of men as (it "...,should be) the fear of Allah, or (even) with a greater fear

In their protest, they clearly said that why Allah revealed the command of Holy struggle so soon. It would be better He delayed it for a length of time, or that duty :would be put upon the coming dynasties. It says

?and they said: `Our Lord! Why have You ordained fighting for us ..."

"...' ?Wherefore did You not grant us a delay to a near end

The Qur'ān delievers two answers to these persons. The first answer

p: ۱۰۱

lies in the content of the sentence saying: "... a group of them fear men as (it should be) the fear of Allah, or (even) with a greater fear, ..." That is, instead of being afraid of the Mighty and the Omnipotent Allah, they fear of the feeble and incapable human beings. They are in horror from such a creature more than that they fear from Allah!

For the second answer it denotes that such people should be told that supposing that without participating in the Holy struggle, they could live calmly for a few days but, at last, this worthless life will end while the eternal life in Hereafter is more valuable for the pious ones, in particular that they will be given their reward completely and they will be wronged naught. It says:

Say: ` The capital of this world is scant and the Hereafter will be better for anyone ..." who keeps from evil; and you will not be wronged (even to the extent of) the husk of a date-stone '."

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۷۸- اَیْنَما تَکونُوا یُدْرِکْکَمُ الْمَوْتُ

وَلَوْ کُنْتُمْ فی بُرُوجٍ مُشَیَّدَهٍ

وَاِنْ تُصِبْهُمْ حَسَنَهٌ یَقُولُوا هذِه مِنْ عِندِ اللّهِ

وَاِنْ تُصِبْهُمْ سَیِّئَهٌ یَقُولُوا هذِه مِنْ عِنْدِکَ

قُلْ کُلٌّ مِنْ عِنْدِ اللّهِ

فَمالِ هؤُلاءِ الْقَوْمِ لایَکادُونَ یَفْقَهُونَ حَدیثًا

Wherever you be, death will overtake you, even though you be in strong towers. " .۷۸
:Yet, if something fine befalls them, they say

.'This is from Allah', but if an ill befalls them, they say: `This is from you `

Say: `Everything is from Allah'. But what is the matter with such people that it is nigh " ?to perceive no word

Commentary: verse ۷۸

This verse is an encouragement unto the Holy Struggle and not being afraid of death in the battle-field. It is also an answer to the ill omens of the hypocrites that, instead of considering and recognizing the matters well, they hold Allah responsible for the .distresses and failures

By the way, the manner of defaming the leader is the style of hypocrites. Therefore, it is not right that, by relieving themselves of responsibilities, they justify the faults and .hold others responsible for their own sins

It should be realized that victories and failures, death and life, pleasant and .unpleasant affairs, all in all, are in the circle of the wise providence of Allah

"...' Everything comes from Allah ` ..."

Thus, regarding the death being certain and decisive so that wherever we may be it

?will happen. Then why would we escape from Holy struggle

Wherever you be, death will overtake you, even though you be in strong "

p: ۱۰۳

:towers. Yet, if something fine befalls them they say

.'This is from Allah', but if an ill befalls them, they say: `This is from you `

Say: `Everything is from Allah'. But what is the matter with such people that it is nigh " ?to perceive no word

****

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۷۹- ما اَصابَکَ مِنْ حَسَنَهٍ فَمِنَ اللّهِ

وَما اَصابَکَ مِنْ سَیِّئَهٍ فَمِنْ نَفْسِکَ وَاَرْسَلْناکَ لِلنَّاسِ رَسُولاً

وَکَفی بِاللّهِ شَهیدًا

۷۹. " Whatever of good befalls you, it is from Allah, and whatever of ill befalls you, it is from yourself;

and We have sent you as a Messenger unto mankind;

and Allah is sufficient (as) a witness (thereof).

Commentary: verse ۷۹

From the point of the Divine theology, everything is the creature of Allah: " Allah is the Creator of every thing..." (۱) And Allah has created every thing good and beautiful as the Qur'ān says: " Who made good everything that He has created,..."(۲)

What relates to Allah, in this regard, is creation, which is not separate from goodness. Therefore, our distresses and inflictions are,

firstly, because of the lack of those virtues that are not created by Allah;

and, secondly, whatever causes our deprivation from the divine bounties, are the personal actions or the actions of the society.

However, all the virtues of a person are from Allah, while his defects and faults are from his own self.

" Whatever of good befalls you, it is from Allah, and whatever of ill befalls you, it is from yourself;

and We have sent you as a Messenger unto mankind;

and Allah is sufficient (as) a witness (thereof).

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Sura Az-Zumar, No.۳۹, verse ۶۲ ۱ -۱

Suara As-Sajdah, No. ۳۲, verse ۷ ۲ -۲

۸۰- مَنْ يُطِعِ الرَّسُولَ فَقَدْ اَطاعَ اللّهَ

وَمَنْ تَوَلّی فَما اَرْسَلْناکَ عَلَيْهِمْ حَفيظًا

۸۰. " Whoever obeys the Messenger has obeyed Allah, and whoever turns away We have not sent you to be a watcher over them."

Commentary: verse ۸۰

Practice of the Prophet is Just Like the Revelation of Allah

In this verse, the situation of the Prophet (p.b.u.h.) before people, and people's good deeds and evil deeds, has been stated. At first, it says that whoever obeys the Prophet (p.b.u.h.) has obeyed Allah. Thus, the obedience of Allah can not be separate from the command of the Prophet (p.b.u.h.), because he (p.b.u.h.) takes no step against the commands of Allah.

" Whoever obeys the Messenger has obeyed Allah,..."

Then, addressing the Prophet (p.b.u.h.), the verse adds that if some people disobey you and oppose your instructions, you are not responsible for their deeds, and, from this point of view, you have no duty to force them to stop any wrong doing. Your duty is to deliver propagation of the message of Islam, to enjoin right and forbid wrong, and to guide the misguided persons. It says:

"... and whoever turns away We have not sent you to be a watcher over them."

It should be noted that this verse is one of the most clear verses of the Qur'ān which is the proof upon the reasoning of the rightfulness of the practice of the Prophet (p.b.u.h.) and the acceptance of his traditions. Then when we see that, according to the famous tradition of Thaqalayn (two weighty things), the Prophet (p.b.u.h.) has explicitly counted the traditions of Ahlul-Bayt some true evidences and proofs, we result from it that the obedience of the command of Ahlul-Bayt, too, is not separate from the obedience of the command of Allah.

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p: ۱۰۶

۸۱- وَيَقُولُونَ طاعَةٌ

فَإِذا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طائِفَةٌ مِنْهُمْ غَيْرَ الَّذِى تَقُولُ

وَاللّهُ يَكْتُبُ ما يُبَيِّتُونَ

فَاَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللّهِ

وَكَفى بِاللّهِ وَكيلاً

۸۱. " And they express: `Obedience', but when they go out from your presence,

a group of them spend the night in deciding other than what you say;

and Allah writes down what they decide by night.

Therefore, turn aside from them and trust in Allah;

and Allah is sufficient as a protector."

Commentary: verse ۸۱

In this verse, the Qur'ān has pointed to the situation of some hypocrites, or a group of people whose faith is weak. It says that when they come beside the Prophet (p.b.u.h.) and are in the row of Muslims, they harmonize with others, and express that they obey the command of the holy Prophet (p.b.u.h.) and that they are most willingly ready to follow the Messenger of Allah.

"And they express: ` Obedience',..."

But when people go out from the presence of the Prophet (p.b.u.h.), those hypocrites and the persons whose faith is weak neglect their promises and, in their night meetings, they make some decisions against the words of the holy Prophet (p.b.u.h.); but Allah (s.w.t.) records what they say in such meetings. It says:

"... but when they go out from your presence, a group of them spend the night in deciding other than what you say; and Allah writes down what they decide by night..."

Yet, Allah commands His Messenger to turn aside from them with no fear from their plots. He is ordered not to rely on them in his affairs

.but to trust only in Allah, the Lord, Who is the best assisting helper and the Protector

;Therefore, turn aside from them and trust in Allah ..."

".and Allah is sufficient as a protector

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۸۲- اَفَلا يَتَدَبَّرُونَ الْقُرْانَ

وَلَوْ كانَ مِنْ عِنْدِ غَيْرِ اللّهِ لَوَجَدُوا فيهِ اخْتِلافًا كَثيرًا

۸۲. " Do they not ponder on the Qur'ān? And if it were from other than Allah, they would surely find therein much discrepancy."

Commentary: verse ۸۲

Among the accusations that they brought a charge against the Prophet (p.b.u.h.) was that they said someone else had taught the Holy Qur'ān to him, "... only a mortal teaches him..." (۱) This verse is an answer to them.

The lack of contemplation in the Qur'ān results to the locking of the hearts. In another verse it says: " Do they not then reflect on the Qur'ān? Nay, on the hearts there are locks."(۲)

It is customary that, during a long time, there happen some changes, improvements, and contradictions in the ordinary statements and written materials. But this Qur'ān was revealed during twenty three years, and was conveyed by the tongue of an illiterate person. It was stated in different conditions of peace and war, strangerhood and fame, strength and weakness, and in various circumstances of times, without any doctrinal differences or any contradiction. This proves that it is the Word of Allah, not taught by a mortal.

Therefore, the Qur'ān is the ever remaining miracle of the Prophet (p.b.u.h.) which itself is an evidence unto his prophethood.

" Do they not ponder on the Qur'ān?

And if it were from other than Allah,

they would surely find therein much discrepancy."

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۱- Sura An-Nahl, No.۱۶, verse ۱۰۳

۲- Sura Muhammad, No. ۴۷, verse ۲۴

۳۸- وَاِذا جاءَهُمْ اَمْرٌ مِنَ الْاَمْنِ اَوِ الْخَوْفِ

اَذاعُواْ بِه

ولَوْ رَدُّوهُ اِلَى الرَّسُولِ وَاِلى اُوْلِى الْاَمْرِ مِنْهُمْ

لَعَلِمَهُ الَّذينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

وَلَوْلا فَضْلُ اللّهِ عَلَيْكُمْ وَرَحْمَتُهُ

لَاَتَّبَعْتُمُ الشَّيْطانَ اِلاّ قَليلاً

,And when there comes unto them a news of security or fear " .۸۳

;they spread it abroad

whereas had they referred it to the Messenger and to those who hold command among them, those of them who investigate matters would have known it

;(the truth)

,and were it not for the grace of Allah upon you and His mercy

,you would certainly have followed Satan

".except a few

Commentary: verse ۸۳

Spreading private news and also rumors have always been injurious to Muslims. :Diffusion of secret news usually originates from these motives

simple-mindedness, vengeance, infliction, being subject to the will of others, greed in materials, gaudiness, expression of information, etc. For the comprehensiveness that Islam has, it has referred to this subject and, in this verse, it blames the divulgence of military secrets. It considers narrating the information of victory or failure before offering them to the leaders as the causes of `false pride' and `unappropriate fear

from the fanciful enemy'. Had the warnings and the graces of Allah not existed, the Muslims would have fallen in this Satanic path (the divulgence of secrets).

Therefore, spreading gossips is one of the weapons of the hypocrites.

However, the news of the battle-field and military secrets must reach a

central office and, after being recognized and evaluated, some convenient part of .them may be spread

Hence, spreading military news and refraining from referring to the divine leaders, is .a kind of obedience from Satan

Of course, the military and political affairs, together with leading the security news and social secrets, should be controlled under an administrationship that consists of an independent judgement and deduction. This matter is among the deities of the rank of leadership. That is why there is a close connection between mastership and .Islamic jurisprudence

;And when there comes unto them a news of security or fear, they spread it abroad "

whereas had they referred it to the Messenger and to those who hold command ;(among them, those of them who investigate matters would have known it (the truth

,and were it not for the grace of Allah upon you and His mercy

,you would certainly have followed Satan

".except a few

****

۸۴- فَقاتِلْ فی سَبیلِ اللّهِ لاتُکَلَّفُ اِلاّ نَفْسَکَ

وَحَرِّضِ الْمُؤْمِنینَ عَسَی اللّهُ اَنْ یَکُفَّ بَأْسَ الَّذینَ کَفَرُوا

وَاللّهُ اَشَدُّ بَأْسًا وَاَشَدُّ تَنْکیلاً

So, fight in the way of Allah; you are charged only with yourself, and encourage " .۸۴ the believers maybe Allah will restrain the might of those who disbelieve. Verily Allah ".is the strongest in might and the severest in punishment

Commentary: verse ۸۴

When the pagans won the Battle of 'Uḥud, Abū-Sufyān proudly said that he would encounter the Muslims again at Badr-i-Ṣuqrā (a market used to be held in the month Zilqa`dah at a land called Badr). Before the appointed time, the holy Prophet (p.b.u.h.) invited people for the Holy struggle. There came seventy strivers , but no conflict .happened and Muslims returned to Medina safely

Therefore, a leader should move in front of others when there is a danger. So, if it happens that the Muslims pay no attention to the call of the oppressed, the leader .should act by himself

"... ;So, fight in the way of Allah "

The command unto the Prophet (p.b.u.h.) enjoining that even when he is alone he .' should fight against the enemy, is `a single commandment

you are charged only with yourself, and encourage the believers maybe Allah will ..." restrain the might of those who disbelieve. Verily Allah is the strongest in might and ".the severest in punishment

۸۵- مَنْ يَشْفَعْ شَفاعَةً حَسَنَةً يَكَنْ لَهُ نَصيبٌ مِنْها

وَمَنْ يَشْفَعْ شَفاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْها وَكانَ اللّهُ عَلى

كُلِّ شئْ ءٍ مُقيتًا

۸۵. " Whoever intercedes with a good intercession shall have a share therefrom and whoever intercedes with an evil intercession shall share in its burden;

and Allah keeps control over all things. "

Commentary: verse ۸۵

Point

The Arabic term / muqīt / means the one who gives the sustenance of another person and who is the protector of that one's life. In general, the word is applied in the sense of ` protector and accountant'.

In the previous verse the meaning was that everyone is responsible for his own deed. But, here, in this verse, it is stated that the function of invitation and acting as an intermediary in a good deed gains a portion of reward or retribution.

The extentions of ' a good intercession'

Therefore, advice, reconciliation, teaching, encouraging to the Holy struggle, and assisting in a good deed are the extentions of ` a good intercession'. On the other side, backbiting, slander, hindering a good affair, accusation sedition, to frighten soneone from battle-field, temptation and plots are the extentions of an evil intercession.

" Whoever intercedes with a good intercession shall have a share therefrom and whoever intercedes with an evil intercession shall share in its burden;... "

Some Islamic literature indicates that supplications for the benefit of others, enjoining to good, leading someone or even hinting him to a good action totally are the

(extentions of `a good intercession'.(١)

.In intercessions, we should be careful of Allah

".and Allah keeps control over all things ..."

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Tafsir-us-Safi, vol. ١, p. ۴۴٠ ١ -١

۸۶- وَاِذا حُيّيتُمْ بِتَحِيَّهٍ فَحَيُّوا بِاَحْسَنَ مِنْها

اَوْ رُدُّوها

اِنَّ اللّهَ كانَ عَلى كُلِّ شَىْ ءٍ حَسيبًا

,And when you are greeted with a greeting, greet with a better one than it " .۸۶

.or (at least) return it

".Verily Allah takes account of all things

Commentary: verse ۸۶

'The objective meaning of ' taḥiyyat

The objective meaning of the Qur'ānic word / taḥiyyat/ is greeting or any other welcoming done by anyone who desires the life, health, and pleasure of other party, whether by speech or by action. And, the respond of a present should be given better .than it, even if the present is a greeting and then responding to it

And when you are greeted with a greeting, greet with a better one than it, or (at" "...least) return it

In the educational system of Islam, greenting is not only expected from a younger or lower person to an older or higher one. In this system, Allah, the Prophet, (p.b.u.h.) and .the angels greet, too

The example of the greeting of Allah is: " Peace and salutation to Nūh among the .۱ .(nations." (Sura Aṣ-Ṣāffāt, No. ۳۷, verse ۷۹

The example of the greeting of the Prophet (p.b.u.h.) is: " And when those who .۲ believe in Our Signs come to you, say: `Peace be on you,'..." (Sura Al-'An`ām, No. ۶, .(verse ۵۴

The example of the greeting of the angels is: " Those whom the angels cause to die .۳

.(in a good state, saying: `Peace be on you...'." (Sura An-Naḥl, No. ۱۶, verse ۳۲

Once it happened that a maid offered Imam Hassan (a.s.) a bundle of flowers. In respond to it, Imam Hassan (a.s.) emancipated her. Then, when he was asked about .it, he recited the above verse

,In Islam (Islamic custom), greeting to others has been encouraged

whether we know them or not. So, the person who restrains to greet is counted a .miser. The Prophet (p.b.u.h.) used to greet everyone he met, even the children

In order that people know that the manner of greetings and their answers, and the superiorities and equalities that they have and in whatever stage they may be, are :not concealed to Allah, the holy verse says

".Verily Allah takes account of all things ..."

****

۸۷- اللّهُ لا اِلهَ اِلّا هُوَ

لَيَجْمَعَنَّكُمْ اِلى يَوْمِ الْقِي-مَهِ لا رَيْبَ فيهِ

وَمَنْ اَصْدَقُ مِنَ اللّهِ حَديثًا

۸۷. " Allah, there is no god but He. He will certainly gather you all together on the Day of Resurrection. There is no doubt in it; and who is more true in word than Allah?

Commentary: verse ۸۷

Either of Unity and Resurrection relates to each other.

" Allah, there is no god but He. He will certainly gather you all together on the Day of Resurrection..."

The Day of Resurrection is a day of gathering for all to be taken account of. Therefore, we should try alongside His path, and we must worship Him alone.

There is no doubt in the Hereafter after those many evidences for Resurrection. (Such as: Divine Justice, Wisdom, the signs of resurrection in the nature and its new life in the spring after the concerning death in the winter.) In this regard, it says:

"... There is no doubt in it..."

Then, in the conclusion of the verse, to emphasize the subject, it says:

"... and who is more true in word than Allah?"

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Section ١٢: Dealing with Hypocrites

Point

.To deal with hypocrites as enemies unless they amend their conduct

٨٨- فَما لَكُمْ فِى الْمُنافِقينَ فِئَتَيْنِ وَاللّهُ اَرْكَسَهُمْ بِما كَسَبُوا

اَتُريدُونَ اَنْ تَهْدُوا مَنْ اَضَلَّ اللّهُ

وَمَنْ يُضْلِلِ اللّهُ فَلَنْ تَجِدَ لَهُ سَبيلاً

٨٨. " Why should you take both sides concerning hypocrites, while Allah has discarded them because of what they have earned?

?Do you want to guide someone whom Allah has forsaken to astray

".For, whoever Allah has forsaken to astray, never shall you find a way for him

Occasion of Revelation verse ٨٨

According to what some commentators of the Qur'ān have narrated from Ibn-Abbas, a group of the citizens of Mecca had embraced Islam, but in fact, they were in the row of hypocrites and that was why that they did not emigrated to Medina. Yet, finally, they had to go out from Mecca finally. (And haply, because of the particular condition they had, they did so for the purpose of spying).

The Muslims recognized the matter, but, very soon, they differed among themselves that how to treat this group. Some believed that those hypocrites should be forsaken because they were, indeed, the adherents of the enemies of Islam. But some others, who were rather simple-minded and saw only the outward of the things, opposed that idea and surprisingly said how they should fight against some people who had testified to the Unity of Allah and the prophethood of the Messenger.

The verse was revealed and blamed the fault of the second group and then guided them.

Commentary: verse ۸۸

Effects of one's deeds do not separate from him

Regarding the above occasion of revelation, the relation of this verse and the verses next to it with the former verses about the hypocrites, is quitely clear.

At the beginning of the verse, it implies why have you separated into two groups about the hypocrites and each group of you judge in a different form? It says:

"Why should you take both sides concerning hypocrites,…"

Then the holy Qur'ān says that Allah has taken success and His support from this group of hypocrites because of their disgraceful indecent deeds they have done, and He has reversed their thoughts totally. It is like a person who, in stead of standing on his feet, stands on his head. It says:

"…while Allah has discarded them because of what they have earned?…"

Then, at the end of this holy verse, the Qur'ān addresses those shallow-minded Muslims who supported this group of hypocrites, and says:

"…Do you want to guide someone whom Allah has forsaken to astray?

For, whoever Allah has forsaken to astray, never shall you find a way for him."

It is an everlasting way of Allah's treatment that the effect of the deeds of no one separates from him. How can you expect that those whose thoughts are filthy, whose hearts are full of hypocrisy, and their treatment is supporting the enemies of Allah be guided? This is an illogical and improper expectation.

****

۸۹- وَدُّوا لَوْ تَكْفُرُونَ كَما كَفَرُوا فَتَكُونُونَ سَواءً

فَلا تَتَّخِذُوا مِنْهُمْ اَوْلِياءَ حَتّى يُهاجِرُوا فى سَبيلِ اللّهِ

فَاِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلاَ تَتَّخِذُوا مِنْهُمْ

وَلِيًّا وَلا نَصيرًا

۸۹. " They wish that you should disbelieve as they have disbelieved,

so that you might be (all) alike;

therefore do not take from among them friends until they migrate in Allah's way. But if they turn back (to infidelity),

then seize them and slay them wherever you find them, and do not take from among them a friend or a helper."

Commentary: verse ۸۹

In the previous verse, the words were about those hypocrites whom some simple-minded Muslims raised to support and intercede, but the Qur'ān stated their separation from Islam. Now this holy verse, following that idea, indicates that the inner darkness of these hypocrites is so much so that, not only they themselves are disbelievers, but also they desire that you should disbelieve, too, as they do, and you would become equal to them. It says

"They wish that you should disbelieve as they have disbelieved, so that you might be (all) alike;..."

Therefore, they are worse than the ordinary pagans, because those pagans are not the thieves and robbers of others' Faith, while these hypocrites are, and they, as a habitual manner, ceaselessly try to spoil the creeds of others.

Now that they are like that, it says:

"...therefore do not take from among them friends..."

This is a frame, unless they reform their affairs and stop hypocrisy and destruction. The sign of this status is that you see they migrate from the center of infidelity and hypocrisy to the camp of Islam in the way of

:Allah. It says

"...until they migrate in Allah's way..."

But if they do not try to migrate, you should know that they have not abandoned their infidelity and hypocrisy. So, their expression of Islam is only for the purpose of spying and destruction. In this case, wherever you find them, you can capture them, or, if :necessary, slay them. It says

But if they turn back (to infidelity), then seize them and slay them wherever you find..." "...,them

Then, at the end of the verse, it emphasizes again that you should never take friends :from among them. It says

".and do not take from among them a friend or a helper..."

Except this intensity of action, there is no other way to save an alive society, which is going forth alongside an improving revolutionary path, from the clutches of some .seeming-friend enemies and dangerous spies

****

۹۰- اِلَّا الَّذینَ یَصِلُونَ اِلی قَوْمٍ بَیْنَکَمْ وَبَیْنَهُمْ میثاقٌ

اَوْ جاؤُکُمْ حَصِرَتْ صُدُورُهُمْ اَنْ یُقاتِلُوکُمْ اَوْ یُقاتِلُوا قَوْمَهُمْ

وَلَوْ شاءَ اللّهُ لَسَلَّطَهُمْ عَلَیْکُمْ فَلَقاتَلُوکُمْ

فَاِنِ اعْتَزَلُوکُمْ فَلَمْ یُقاتِلُوکُمْ وَاَلْقَوْا اِلَیْکُمُ السَّلَمَ

فَما جَعَلَ اللّهُ لَکُمْ عَلَیْهِمْ سَبیلاً

۹۰. "Except those (hypocrites) who join a people between whom and you is a covenant, or who come to you, their hearts shrinking from fighting you or fighting their own people;

and if Allah had pleased,

He would have given them power over you,

so that they should have certainly fought you.

Therefore if they withdraw from you and do not fight you and offer you peace,

then Allah allows you no way (to fight) against them."

Commentary: verse ۹۰

Islam is based on peace

In the previous verse, the intensive action and slaying the hypocrites who assist infidels were referred to. In this verse two groups are excepted from them.

Military treaties, even with hostile infidels, and also international agreements should be respected at the time of peace.

"Except those (hypocrites) who join a people between whom and you is a covenant,..."

:And, in fightings, do not invade those who announce impartiality

or who come to you, their hearts shrinking from fighting you or fighting their own …"
"…;people

And respect the peaceful motives and offers of stopping fire that you receive, since, in
.Islam, the principle is based on peace, and fight is for an exceptional case

Therefore if they withdraw from you and do not fight you and offer you…"

".peace, then Allah allows you no way (to fight) against them

You should be attentive to the Power of Allah in order that you do not encounter with .pride, and your sentiments be adjusted both

and if Allah had pleased, He would have given them power over you, so that they..." "... .should have certainly fought you

Muslims should be so powerful that their opponents even do not think of attacking them. That is why only the suggestion of peace is enough. To be certain, abandoning .war and inspiring peace are necessary

,and do not fight you and offer you peace ..."

".then Allah allows you no way (to fight) against them

****

۹۱- سَتَجِدُونَ اخَرينَ يُريدُونَ اَنْ

يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ ما رُدُّوا اِلَى الْفِتْنَهِ أُرْكِسُوا فيها

فَاِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا اِلَيْكُمُ السَّلَمَ وَيَكُفُّوا اَيْدِيَهُمْ

فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَاُولئِكُمْ جَعَلْنا لَكُمْ عَلَيْهِمْ

سُلْطانًا مُبينًا

۹۱. " You will find soon others who desire to be secure from you, and secure from their own people. So often as they are returned to mischief (of idolatry) they get thrown into it. Thereafter, if they do not withdraw from you, and do not offer you peace and restrain their hands,

then seize them and kill them wherever you find them and against these We have given you a clear authority."

Commentary: verse ۹۱

Muslims should know their different kinds of enemies

In order to save their lives, a group of the citizens of Mecca came to the holy Prophet (p.b.u.h.) and hypocritically stated that they had become Muslims. But when they returned to their own city, they continued idol worshipping so that they would not encounter with the tortures of the disbelievers. By that way, they could enjoy both parties and would be safe from the danger of both sides. Their tendency, of course, was actually rather more towards infidelity.

Thus, Muslims should know their different kinds of enemies and treat each of them appropriately while they would not trust the statement of them.

An Islamic government has authority and mastership in suppressing the vicious hypocrites, and clearing the society of them.

"...and against these We have given you a clear authority."

Yet, the intensive and suppressive punishment is specific to those hypocrites who .have activities to destroy the Islamic government

"...and restrain their hands, then seize them and kill them wherever you find them..."

p: ١٢٣

Section ۱۳: Murder and its Punishment

Point

Murder of a believer unintentional and intentional

treating one as an enemy Not to say anyone who offers

.peace that he is not a believer

۹۲- وَما كانَ لِمُؤْمِنٍ اَنْ يَقْتُلَ مُؤْمِنًا اِلاّ خَطَئاً

وَمَنْ قَتَلَ مُؤْمِنًا خَطَئاً فَتَحْريرُ رَقَبِهٍ مُؤْمِنَهٍ وَدِيَهٌ مُسَلَّمَهٌ اِلى اَهْلِه

اِلاّ اَنْ يَصَّدَّقُوا

فَاِنْ كانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْريرُ رَقَبِهٍ مُؤْمِنَهٍ

وَاِنْ كانَ مِنْ قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُم ميث-اقٌ

فَدِيَهٌ مُسَلَّمَهٌ اِلى اَهْلِه وَتَحْريرُ رَقَبِهٍ مُؤْمِنَهٍ

فَمَنْ لَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُتَتابِعَيْنِ تَوْبَهً مِنَ اللّهِ

وَكانَ اللّهُ عَليمًا حَكيمًا

.۹۲ " And it is not for a believer to kill a believer except by mistake,

,and whoever kills a believer by mistake must set free a believing slave

and pay the blood-money to the family of the slain unless they remit it as a freewill .offering

,But if he (the slain) is from a tribe hostile unto you, and he is a believer

.then (the penance is) to set free a believing slave

.And if he is from a tribe between whom and you there is a covenant

Then the blood-money must be paid to his family and (also) a believing slave must be set free.

But he who finds not (the means) should fast two months consecutively.

(This is) a penance from Allah, and Allah is All-Knowing, All-Wise."

Occasion of Revelation: verse ۹۲

One of the idolators of Mecca called Hārith-ibn-Yazīd, assisted by 'Abūjahl, had seriously been torturing a Muslim believer named `Ayyāsh-ibn-'Abī-Rabī`ah for the guilt of believing in Islam for a length of time. After emigrating Muslims to Medina, .`Ayyāsh emigrated to Medina, too

It happened that one day he occasionally met his torturer in one of the quarters of the suburbs of Medina. Availing himself of the opportunity, he killed him. He thought he had slain an enemy of Islam while Hārith, who was going toward the Prophet (p.b.u.h.) at that moment, had repented and embraced Islam. The circumstance was reported to the holy Prophet (p.b.u.h.) when the verse was revealed and stated the ordinance .of the slaughter which had been done by mistake

Commentary: verse ۹۲

Some Ordinances upon Manslaughter

Since the previous verses contained a kind of freedom given to the Muslims to destroy the hypocrites and the dangerous interior enemies, in this verse and the following one, the ordinances of manslaughter and intentional murder have been stated in order that lest some people misuse this law and, under the pretext of being hypocrite, :take vengeance upon those with whom they have enmity. At first, it says

"...,And it is not for a believer to kill a believer except by mistake "

:Then, it has stated the forfeit and expiation of manslaughter in three processes

The first status is that the person, who has been slain, belongs to a Muslim family. In this case, the man-slayer should do two duties: ۱)He should set free a believing slave, :۲) and pay the blood-money to the owners of the blood. The holy verse says

and whoever kills a believer by mistake must set free a believing slave, and pay the ..." "...blood-money to the family of the slain

It should be done unless the family members of the slain remit it. It

p: ۱۲۵

:says

"...unless they remit it as a freewill offering..."

The second status is that the believing slain belongs to a family who are the enemies of the Muslims. In this case, the expiation of a manslaughter is only setting free a :believing Muslim slave. It says

But if he (the slain) is from a tribe hostile unto you, and he is a believer, then (the..." "...penance is) to set free a believing slave

It is not necessary to pay blood-money to a group that strengthening whose financial .structure may be counted as a danger for the Muslims

Besides, Islam has ceased the relation of this person with his family, who are totally .enemies of Islam. Thus, there is no room for indemnification

The third status is that the members of the family of the slain are among the pagans who have covenant with the Muslims. In this case, to respect the covenant, besides setting free a believing Muslim slave, the blood-money of the slain must be paid to his :family members. The verse says

And if he is from a tribe between whom and you there is a covenant, then the..." "...blood-money must be paid to his family and (also) a believing slave must be set free

.'It seems here that the objective meaning of `slain' is `a believing slain

And, at the end of the verse, the speech is about those who have not any chance to set a slave free. That is, either they are not financially able, or there is not any slave :found to be set free. It says

"...But he who finds not (the means) should fast two months consecutively..."

And, it adds that this change of setting free a slave into two months of fasting is a kind of discount and penance from Allah, and Allah is always aware of all things, and all His .commands are based on Wisdom

".This is) a penance from Allah, and Allah is All-Knowing, All-Wise)..."

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۹۳- وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزاؤُهُ جَهَنَّمُ خالِدًا فيها

وَغَضِبَ اللّهُ عَلَيْهِ وَلَعَنَهُ وَاَعَدَّ لَهُ

عَذابًا عَظيمًا

۹۳. " And whoever kills a believer intentionally, his recompense is Hell wherein shall he abide forever, and Allah's wrath shall be on him and He curses him and prepares for him a mighty punishment."

Commentary: verse ۹۳

Point

In hard circumstances of the Battle of 'Uhud, one of the Muslims killed another Muslim because of their personal hostilities from the Age of Ignorance. The holy Prophet (p.b.u.h.) was informed of it by the way of revelation. Then, when he was returning back from 'Uhud, at the region of Qubā, he commanded for the retaliation of a believer's murder. He (p.b.u.h.) said that the murderer should be killed and be paid no attention to his regret. (Maqāzī, Vol. ۱, P. ۳۰۴)

Islam has considered the life of a Muslim, and the protection of the security of the lives of people, very important. It has assigned an eternal retribution for it in order that slaying, and heavy crimes, be hindered. The expression which has been used for the wilful murder of a believer in this verse is not seen upon any other crimes.

Explanations:

In Islamic system, no authority is allowed to kill or hang others unreasonably.

Therefore, in Islam, in addition to the execution of retaliation which is a worldly punishment, there are cited four other worldly serious penalties upon the murderer of a wilful murder in the Hereafter.

:Upon the recompense of such a murderer, the verse, says (۱

And whoever kills a believer intentionally, his recompense is Hell wherein shall he "
"...,abide forever

:And such a person incurs Allah's wrath. It says (۲

"...and Allah's wrath shall be on him..."

.And also, He repels him for His Grace (۳

"...and He curses him..."

.And He has prepared a great chastisement for him (۴

".and prepares for him a mighty punishment..."

Deliberate murder is one of the greatest crimes and the most dangerous sins which destroys entirely the security of the society, the most important condition of a safe and sound society, if it might not be controlled. Therefore, the Qur'ān introduces the unreasonable murder of a person like slaying all the human-kind in the world. So, if a person kills another human being without that the slain be a murderer or a mischief .monger on the earth, it seems he has killed all human-kind

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۹۴- ی-اَیُّهَا الَّذینَ امَنُوا اِذا ضَرَبْتُمْ فی سَبیلِ اللّهِ

فَتَبَیَّنُوا وَلاتَقُولُوا لِمَنْ اَلْقی اِلَیْکُمُ السَّلامَ لَسْتَ مُؤْمِنًا

تَبْتَغُونَ عَرَضَ الْحَیوهِ الدُّنْیا فَعِنْدَ اللّهِ مَغانِمُ کَثیرَهٌ

کَذلِکَ کُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللّهُ عَلَیْکُمْ فَتَبَیَّنُوا

اِنَّ اللّهَ کانَ بِما تَعْمَلُونَ خَبیرًا

,O you who have Faith! When you go forth (to fight) in the way of Allah " .۹۴

:make investigation, and do not say to the one who offers you peace

!You are not a believer,' seeking the goods of this world's life `

,But, with Allah are abundant spoils. You, too, were such before

;then Allah conferred (His) grace on you

.therefore make investigation

".Verily Allah is aware of what you do

Occasion of Revelation: verse ۹۴

It has been recorded that, after returning from the Battle of Kheybar, the holy Prophet (p.b.u.h.) sent 'Asāmat-ibn-Ziyd, accompanied with some Muslims, toward the Jews who were living in a village in the region of Fadak in order to invite them either to .Islam or to submitting to the conditions of protective covenant

One of the Jews named "Murdas" who had been informed of the movement of the forces of Islam toward that place, hasted forth to receive the Muslims while he was shouting confessing the Unity of Allah and the prophethood of the Messenger .(.(p.b.u.h

Asāmat-ibn-Ziyd thought that the Jewish man was confessing Islam for the fear of'

his life and for the protection of his wealth, and he was not really a Muslim. Then he .attacked him and killed him

When the news of it reached the Prophet (p.b.u.h.), he became very inconvenient of it and told 'Asāmah that he had killed a Muslim. 'Asāmah felt sad and said that that mam confessed Islam for the fear of his life and

for the protection of his wealth. The Prophet (p.b.u.h.) told him that he ('Asāmah) did not know his inside intention. He (the Jew) might become truely a Muslim. At that .moment the verse was revealed

Commentary: verse ٩۴

There is a precautious instruction mentioned in this verse in order to protect the life of .the sinless persons who may be only wrongly accused

:The verse says

,O you who have Faith! When you go forth (to fight) in the way of Allah "

:make investigation, and do not say to the one who offers you peace

"...',You are not a believer `

Then it adds that you should be aware not to accuse some persons who express Islam as the enemies of Muslims and not to kill them for the sake of some fleeting :bounties of this world and taking their properties in the form of booties. It says

"...!seeking the goods of this world's life..."

:Avoid it when the eternal worthy spoils are with Allah. It says

"...But, with Allah are abundant spoils ..."

Yes, in the past, the situation was like that and at the Age of Ignorance, they had the .motive of plunder

"...,You, too, were such before..."

But, now, under the light of Islam and for that Allah has conferred His grace on you and relieved you from that status, you should be grateful for this bounty and it is to :you to investigate in affairs. It says

"...therefore make investigation..."

.And do know that Allah is aware of your deeds and intentions

".Verily Allah is aware of what you do..."

Struggle is a general rule in the world of creation. All creatures of the world, irrespective of plants and animals, remove their barriers from their way by struggle, .so that they can reach the virtues of their own ideals

It should be noted, of course, that in addition to the defensive, and sometimes attacking, wars, `Jihād' (Struggle) envelops the scientifical, economical, cultural and .political struggles, too

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۹۵- لایَسْتَوِی الْقاعِدُونَ مِنَ الْمُؤْمِنینَ غَیْرُ اُولِی الضَّرَرِ

وَالْمُجاهِدُونَ فی سَبیلِ اللّهِ بِاَمْوالِهِمْ وَاَنْفُسِهِمْ

فَضَّلَ اللّهُ الْمُجاهِدینَ بِاَمْوالِهِمْ وَاَنْفُسِهِمْ عَلَی الْقاعِدینَ دَرَجَهً

وَکُلاًّ وَعَدَ اللّهُ الْحُسْنی

وَفَضَّلَ اللّهُ الْمُجاهِدینَ عَلَی الْقاعِدینَ

اَجْرًا عَظیمًا

۹۵. " Such believers who sit still, not having any injury, are not equal with those who strive in the way of Allah with their wealth and their lives.

Allah has raised the strivers with their wealth and lives in rank above those sitting back;

and to each (class) Allah has promised good,

but He has bestowed a great reward on the strivers above those sitting back. "

Commentary: verse ۹۵

The words in the previous verses were upon struggle. So, in this verse, there is a comparison between the strivers and non-strivers. The holy verse says:

" Such believers who sit still, not having any injury, are not equal with those who strive in the way of Allah with their wealth and their lives…. "

Then, it has expressed again the superiority of the strivers more clearly and more manifestly. It says:

"…Allah has raised the strivers with their wealth and lives in rank above those sitting back; … "

But, comparing these strivers with those for whom struggle is not an individual duty,

and that they are not able to take part in the battle because of illness or weakness or other acceptable causes which hinder them to participate in the holy struggle, this group are also promised good. This is for the reason that the reward of their righteous intention, faith, and other

:deeds would not be ignored. So, it says

"...,and to each (class) Allah has promised good..."

Yet, in view of the fact that in the logic of Islam the importance of struggle is even more than this, it refers to the strivers again and emphasizes that:

".but He has bestowed a great reward on the strivers above those sitting back..."

۹۶- دَرَجاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكانَ اللّهُ غَفُورًا رَحِيمًا

Strivers will have) degrees (of rank) from Him, and forgiveness and Mercy, and) " .۹۶
".Allah is Forgiving, Merciful

Commentary: verse ۹۶

That great reward mentioned in the previous verse, has been rendered into these merits announced in this verse. They are: magnificent degrees of rank from Allah and :His Forgivness and Mercy. It says

"...,Strivers will have) degrees (of rank) from Him, and forgiveness and Mercy) "

And, at the end of the verse, it implies that, in the midtime, if there are some persons who have committed some faults, when doing their own duties, and they have felt sorry about what wrong they have done, Allah has promised them forgiveness, too, :since the verse says

".and Allah is Forgiving, Merciful..."

Section ۱۴: Believers remaining with the enemy

Point

Too weak to fly to their homes those who fly to their homes

.not to fear straitness

۹۷- اِنَّ الَّذينَ تَوَفّاهُمُ الْمَلئِكَهُ

ظالِمى اَنفُسِهِمْ قالُوا فيمَ كُنْتُمْ قالُوا كُنّا مُسْتَضْعَفينَ فِى الاَرْضِ

قالُوا اَلَمْ تَكُنْ اَرْضُ اللّهِ واسِعَهً فَتُهاجِرُوا فيها

فَاُولئِكَ مَأْوَاهُمْ جَهَنَّمُ وَساءَتْ مَصيرًا

Verily (as for) those whom the angels cause to die while they are unjust to their " .۹۷ '?own selves, they (the angels) will ask: `In what state were you

:They will reply

:We were oppressed in the land'. (The angels) will say `

Was not Allah's land vast so that you could have migrated therein?' So these (are ` " !those) whose abide is Hell, and an evil destination it is

Commentary: verse ۹۷

Before the occurrance of the Battle of Badr, the pagans of Mecca called the citizens of Mecca to fight against the Muslims. They ordered that all men should participate in the war. They threatened people that the houses of those who might offend the issue would be ruined and their property could be confiscated. Some of the Muslims, who were still living in Mecca and had not emigrated to Medina, for the fear of their lives, accompanied the pagans in the war against the Muslims in the Battle of Badr, where they were killed. The verse was revealed and counted guilty those who did not migrate and stayed in the environment of infidelity. The verse blamed them because they had wronged against themselves. Thus, it is obligatory to migrate from the

center of infidelity, and staying there to be

a multitude of the soldiers of disbelievers, is unlawful. If you can change the circumstances of the environment, do it, else you should migrate from there in order .not to be called to account, because justification of faults will not be accepted

"...We were oppressed` ..."

We should know that the principle is the goal and belief, not the life and the house. Or, .in other words, we must be careful that theism is the principle, not patriotism

By the way, according to the Islamic literature, an oppressed person is he who cannot (recognize the path of responsibility and the difference between right and wrong.(۱

Some Islamic traditions denote that he who migrates a distance, even as long as a span, in order to protect the religion, will be admitted to Heaven and will be (companion of the holy Prophet (p.b.u.h.) and Abraham (a.s.).(۲

Verily (as for) those whom the angels cause to die while they are unjust to their own " '?selves, they (the angels) will ask: `In what state were you

:They will reply

:We were oppressed in the land'. (The angels) will say `

Was not Allah's land vast so that you could have migrated therein?' So these (are ` " !those) whose abide is Hell, and an evil destination it is

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Tafsir-us-Safi, vol. ۱, p. ۱۵۳ ۱ -۱

Nur-uth-Thaqayan, vol. ۱, p. ۵۴۱ ۲ -۲

۹۸- اِلاَّ الْمُسْتَضْعَفینَ مِنَ الرِّجالِ وَالنِّساءِ وَالْوِلْدانِ

لایَسْتَطیعُونَ حیلَهً وَلایَهْتَدُونَ سَبیلاً

۹۸. " Except the feeble among the men, women, and children, who neither have in their power the means nor do they know any way. "

Commentary: verse ۹۸

Those who know the truth and are able to move around and change the environment are not among the oppressed. These persons have not any excuse for the abandonment of emigration.

Then, those who have neither any device to ward off infidelity nor any way toward the right, are the oppressed and such people have no religious obligation. (A tradition narrated from Imam Bāqir (a.s.), cited in Tafsīr-uṣ-Ṣāfī, vol.۱, p.۴۵۴)

However, the real apologies are accepted, but seeking excuses are not.

" Except the feeble among the men, women, and children, who neither have in their power the means nor do they know any way. "

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۹۹- فَأُولٰئِكَ عَسَى اللّٰهُ أَنْ يَعْفُوَعَنْهُمْ

وَكانَ اللّٰهُ عَفُوًّا غَفُورًا

".So, perhaps, Allah will pardon them and Allah is Pardoning, Forgiving " .۹۹

Commentary: verse ۹۹

In this verse, the Qur'ān implies that these people may receive the forgiveness of .Allah, because He (s.w.t.) has always been pardoning and forgiving the servants

".So, perhaps, Allah will pardon them and Allah is Pardoning, Forgiving "

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۱۰۰- وَمَنْ يُهاجِرْ فى سَبيلِ اللّهِ

يَجِدْ فِى الْاَرْضِ مُراغَمًا كَثيرًا وَسَعَةً

وَمَنْ يَخْرُجْ مِنْ بَيْتِه مُهاجِرًا اِلَى اللّهِ وَرَسُولِه ثُمَّ يُدْرِكْهُ الْمَوْتُ

فَقَدْ وَقَعَ اَجْرُهُ عَلَى اللّهِ

وَكانَ اللّهُ غَفُورًا رَحيمًا

And whoever migrates in Allah's way, finds much refuge and abundance in the " .۱۰۰ earth, and whoever goes forth from his house migrating unto Allah and His Messenger and death overtakes him, his reward is indeed with Allah and Allah is " .Forgiving, Merciful

Occasion of Revelation: verse ۱۰۰

It Happened that one of the Muslims, who was living in Mecca, became sick. He asked to be taken out of Mecca in order to be counted as emigrants. As soon as he was .taken out of the city, he died in the way

.Then, this verse was revealed

Commentary: verse ۱۰۰

Emigration, an Islamic Constructive Instruction

Following the discussion about emigration and those who, as a result of some shortcoming in doing the duty of emigration, yield to any kind of a basement and humiliation, in this verse, the words are earnestly stated upon the quality of .emigration

The subject of emigration has been discussed from two points of view. At first, it has pointed to the good results and effects of emigration in the life of godly people in this world. It says that those who emigrate in the vast land of Allah (s.w.t.), in the way of

Allah (s.w.t.), and for the sake of Allah (s.w.t.), will find many secure and bountiful sites.

:The verse says

,And whoever migrates in Allah's way, finds much refuge and abundance in the earth "
"...

Then, it pays to the spiritual aspect of emigration; and points to this fact that if some ones get out of their houses and leave their home with the intention of emigration towards Allah (s.w.t.), and His Apostle, and die before reaching their destination, their .reward is with Allah (s.w.t.), and He, the Forgiving, the Merciful, will forgive their faults

and whoever goes forth from his house migrating unto Allah and His Messenger ..." and death overtakes him, his reward is indeed with Allah and Allah is Forgiving, " .Merciful

.Thus, the emigrants are victorious in both cases

It is interesting that emigration, not for self protection but for preserving Islam, is an origin of date for Muslims. It forms the foundation of our political, social and propagative events totally. And, in any time and any place, if the same conditions .come forth, Muslims are ordained to emigrate

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Section ۱۵: To cut short prayer while travelling

Point

.Shortening of the Daily prayers while in travel Prayer while in the battle

۱۰۱- وَإِذا ضَرَبْتُمْ فِى الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُناحٌ

اَنْ تَقْصُرُوا مِنَ الصَّلوهِ اِنْ خِفْتُمْ اَنْ يَفْتِنَكُمُ الَّذينَ كَفَرُوا

اِنَّ الْكـ-افِرينَ كانُوا لَكُمْ عَدُوًّا مُبينًا

And when you are journeying in the land, it is not sin for you that you shorten the " .۱۰۱ ,prayer, if you fear that those who disbelieve afflict you. Verily

" .the infidels are your manifest enemy

Commentary: verse ۱۰۱

Point

Next to the former discussion upon Holy struggle and Emigration, the holy Qur'ān .refers to the subject of a Muslim's prayer when the one is in journey

The Qur'ānic phrase / darabtum-fil-'ard / ` you go from one place to another ', is an implicit declaration of travelling, because a traveller pounds the land under his feet. ((This meaning is narrated from Mufradāt Rāqib An Arabic dictionary

The Qur'ān sometimes applies the sense of ` it is not sin for you ' in stead of ` .obligation '. This verse contains this sense, too

Curtail worship has not been specified to the aspects of fear alone, but since there is usually fear when a person travels, the phrase ` if you fear' has been mentioned in the verse. Or, since at first the law of curtail worship had been ordained for the circumstances of fear and, afterward, it has been generalized upon every journey, .this phrase (if you fear) has been applied here

:Explanations

.Establishing prayers can never be stopped, but it can have alleviation .۱

.Seeing the truth and flexibility is a principle in the Divine law .۲

We should not be inattentive of the enemy even while we are establishing prayers. .۳ Policy and religiosity, worship and intelligence are not separate from each other. Our .hands should be busy both for prayers and for weapon

.Infidelity and faith are in contrast with each other .۴

" .Verily the infidels are your manifest enemy ... "

It seems that all disbelievers are considered as one force in hostility against you. .۵ ,' That is why the Arabic word / `aduww / ` enemy

.mentioned in the verse, is used in the singular form, not in the plural form

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۱۰۲- وَاِذا کُنْتَ فیهِمْ فَاَقَمْتَ لَهُمُ الصَّلوةَ

فَلْتَقُمْ طائِفَةٌ مِنْهُم مَعَکَ وَلْیَأْخُذُوا اَسْلِحَتَهُمْ

فَاِذا سَجَدُوا فَلْیَکُونُوا مِنْ وَرائِکُمْ وَلْتَأْتِ طائِفَةٌ اُخْری لَمْ یُصَلُّوا

فَلْیُصَلُّوا مَعَکَ وَلْیَأْخُذُوا حِذْرَهُمْ وَاَسْلِحَتَهُمْ

وَدَّ الَّذینَ کَفَرُوا لَوْ تَغْفُلُونَ عَنْ اَسْلِحَتِکُمْ وَاَمْتِعَتِکُمْ

فَیَمیلُونَ عَلَیْکُم مَیْلَةً واحِدَةً

وَلا جُناحَ عَلَیْکُمْ اِنْ کانَ بِکُمْ اَذیً مِنْ مَطَرٍ اَوْ کُنْتُمْ مَرْضی

اَنْ تَضَعُوا اَسْلِحَتَکُمْ وَخُذُوا حِذْرَکُمْ

اِنَّ اللّهَ اَعَدَّ لِلْکافِرینَ عَذابًا مُه-ینًا

۱۰۲. " And when you are among them (Muslim forces) and keep up the prayer for them, then let a party of them stand up (in prayer) with you, carrying their arms. Then when they have performed (their) prostrations, let them (continue the second unit solitarily and) take their precaution in your rear, and let another party who have not prayed come and pray with you (from the second unit), and let them take their precautions and their arms; (for) those who disbelieve desire that you should be heedless of your weapons and your baggages, then they would attack you all at once. And it is no sin for you to lay down your arms if you are annoyed with rain or if you are sick, but take your precautions. Verily Allah has prepared a disgraceful chastisement for the infidels. "

Commentary: verse ۱۰۲

Point

In the sixth year A.H., the holy Prophet (p.b.u.h.), accompanied some believers, set out towards Mecca. On the way, when they reached the region of Hudaybiyyah, they encountered with Khālid-ibn-Walīd supported

by two hundred men who had sheltered thereabout and were waiting for hindering the Prophet (p.b.u.h.) from arriving in Mecca. When Bilāl said the prayer call and the prayer was established, Khālid-ibn-Walīd devised to profit by the time when all Muslims were busy establishing the evening prayer and to attack them at a single .instance

The verse was revealed and informed the Prophet (p.b.u.h.) of the plot. So, seeing that .miracle appeared through divine revelation, Khālid embraced Islam

In this prayer, after performing the first unit of prayer, the first group stand up and complete the rest of the prayer, but the prayer leader waits a little so that the other .group may come and join the second unit of the prayer carrying their weapons

And when you are among them (Muslim forces) and keep up the prayer for them, " then let a party of them stand up (in prayer) with you, carrying their arms. Then when they have performed (their) prostrations, let them (continue the second unit solitarily and) take their precaution in your rear, and let another party who have not prayed come and pray with you (from the second unit), and let them take their precautions and their arms; (for) those who disbelieve desire that you should be heedless of your "... .weapons and your baggages, then they would attack you all at once

Thus, in no condition prayer can be dropped and never a striver is without establishing .prayer. There must be weapon in one hand and spirituality in the other

For the importance of the congregation prayer mentioning only this fact is enough that, when facing the enemy in the battle-field, even one unit of the prayer is to be .established either

It should also be noticed that when two duties come forth with together (i.e. holy .struggle and prayer) one must not be sacrificed for the other

Due to your establishing prayer and the attack of enemy, take your precautions

By the way, self-consciousness is always necessary. Even at the time of establishing

prayer, Muslims should not be neglectful of the danger of the enemy. So, in no circumstances a striver must be in distance with the protective means. (If he has not any weapon, he should wear armour). It is for the caution that if the enemy attacks he can protect himself until the help comes.

" ... but take your precautions ... "

Yet, since there may necessarily come forth some occasions that it is difficult to carry both the weapons and the protective means with together when keeping up the :prayers, at the end of the above mentioned verse it ordains such

And it is no sin for you to lay down your arms if you are annoyed with rain or if you ..." "... ,are sick

You should follow acting these instructions and be assured that victory is with you, :because

" .Verily Allah has prepared a disgraceful chastisement for the infidels ... "

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۱۰۳- فَإذا قَضَيْتُمُ الصَّلوةَ فَاذْكُرُوا اللّهَ قِيامًا

وَقُعُودًا وَعَلى جُنُوبِكُمْ فَإذَا اطْمَأْنَنْتُمْ فَاَقيمُوا الصَّلوةَ

اِنَّ الصَّلوةَ كانَتْ عَلَى الْمُؤْمِنينَ كِتابًا مَوْقُوتًا

۱۰۳. " Then when you have finished the prayer, remember Allah standing and sitting and reclining. Then, when you are secure (from danger) establish the prayer (as usual). Verily the prayer at fixed times has been enjoined upon the believers. "

Commentary: verse ۱۰۳

The Importance of Prayers, a Commandment!

Following the instruction of `prayer of fear' mentioned in the previous verse, and the necessity of establishing prayer even while you are fighting,

it continues saying in this verse:

" Then when you have finished the prayer, remember Allah standing and sitting and reclining. ..."

The purpose of the phrase: ` remember Allah standing and sitting and reclining may have been the same different warfare positions in which soldiers sometimes use the various weapons designed for wars including the means of shooting.

Another attitude indicates that the purpose of this phrase is that in all conditions including: standing, sitting and reclining, whether you are healthy or sick, and even when you are struggling against the enemy, remember Allah. (۱)

In fact, the above-mntioned verse is a hint to an Islamic important instruction which denotes that: establishing prayers at the appointed times does not mean that a person neglects the remembrance of Allah in other times.

Then the Qur'ān informs us that the instruction for the `prayer of fear' is an exceptional commandment, and as soon as the condition of fear removes the

:circumstance will be as follows

Makhzan-ul-Irfan, vol. ۲, p. ۱۵۰ Tafsir-ul-Burhan, vol. ۱, p. ۴۱۳ ۱ -۱

"...(Then, when you are secure (from danger) establish the prayer (as usual ..."

The secret of all these instructions and recommendations is for the fact that prayer is one of the Divine certain obligations which is enjoined for all dynasties and in all times, .because it is not separated from Faith

However, according to some Islamic traditions, the Arabic word /mauqūt/, mentioned (in the holy verse, has been rendered into `a fixed obligatory at an appointed time'.(۱)

" .Verily the prayer at fixed times has been enjoined upon the believers ..."

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Tafsir-ul-Burhan, vol. ۱, p. ۴۱۲ and some other commendations ۱ -۱

۱۰۴- وَلاتَهِنُوا فِی ابْتِغاءِ الْقَوْمِ اِنْ تَکُونُوا تَأْلَمُونَ

فَاِنَّهُمْ یَأْلَمُونَ کَما تَأْلَمُونَ وَتَرْجُونَ مِنَ اللّهِ ما لایَرْجُونَ

وَکانَ اللّهُ عَلیمًا حَکیمًا

And do not flag in pursuit of the enemy. If you suffer pain, then they also suffer " .۱۰۴ pain as you suffer. But you hope from Allah what they do not hope. And Allah is All-Knowing, All-Wise. "

The Occasion of Revelation verse ۱۰۴

It is narrated from Ibn Abbas that after the painful events of the Battle of 'Uhud, the holy Prophet (p.b.u.h.) stood upon Mount Uhud when Abūsufyān shouted with a victorious tone; " O' Muhammad! One day we won, but another day! " That is, this very victory that we have is instead of that defeat we suffered in the Battle of Badr." The Prophet (p.b.u.h.) told the Muslims to answer him immediately, and they said:

Never is our situation like yours. Our martyrs are in heaven while your slains are in " Hell."

Abūsufyān shouted: " We have Al-`Uzzā, but you have not it."

The Prophet (p.b.u.h.) told Muslims to reply that slogan by saying:

" Allah is our gaurdian but you have no gaurdian."

Abūsufyān, who felt himself weak before that lively Islamic motto,

left out the idol 'Uzzā and attached the idol called Hubal. He cried: "High be Hubal!"

The Prophet (p.b.u.h.) commanded Muslims to condemn the motto of the Age of Ignorance with a stronger and better motto. They would say:

" Allah is the Higher and the Exalted."

Abūsufyān, who made no gain from his own different mottoes, cried:

" .Our trysting-place is the region of Badr-i-Suqrā"

Muslims returned from the battle-field while they were seriously annoyed of the painful events in 'Uhud. At that time the verse was revealed and warned them not to .flag in pursuit of the pagans, and not to be annoyed of those painful events

p: ۱۴۷

This ocassion of revelation teaches us that Muslims should not be neglectful of none of the enemy's styles. They should apply some stronger logics before the logic of the enemies, and some better weapons against their weapons, else, the circumstances .may change for the benefit of the enemy

Therefore, in any time, like our time, instead of regret for the painful events and terrible corruptions that have surrounded Muslims from everyside, they should actively set forth and produce some sound and useful books and publications in front of the enemies' evil books and publications. They should utilize the best and modern propaganda means of the time against the enemy's equipped means of propaganda. To stand against the designs, phylosophies, and doctrines that different political, economical and social schools introduce, Muslims must offer the inclusive Islamic designs to all human kind. It is only by this method that they can protect their being .and live as a progressive group in the world

Commentary: verse ۱۰۴

Following the verses concerning the Holy struggle and migration, to stir the spirit of :self-sacrifice in Muslims, this verse says

" ...And do not flag in pursuit of the enemy "

This statement is a hint to the fact that to stand against the arrogant enemy, you should preserve the spirit of attack in yourselves, because, psychologically it has an .extraordinary effect in knocking down the spirit of the enemy

Then, it states a clear and living reasoning for this commandment, and says why you :may linger while

.If you suffer pain, then they also suffer pain as you suffer ..."

" ...But you hope from Allah what they do not hope

And, at the end of the verse, the Qur'ān emphasizes more and implies that all these annoyances, injuries, efforts and endeavours, and, perhaps, indulgences and

:negligences are not hidden from the knowledge of Allah. It says

" .And Allah is All-Knowing, All-Wise ..."

.Thus, you will see the result of all of them

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Section ۱۶: Not to side the dishonest

Point

- Not to take up the cause of the dishonest - the Apostle may pray for his followers

Forgiveness of Allah always there is for those who seek it after doing any

.evil with the necessary amendment

۱۰۵- اِنّا اَنْزَلْنا اِلَیْکَ الْکِتابَ بِالْحَقِّ لِتَحْکُمَ بَیْنَ النّاسِ

بِما اَراکَ اللّٰهُ

وَلاتَکُنْ لِلْخائِنینَ خَصیمًا

Verily We have sent down the Book to you with the Truth that you may judge " .۱۰۵ .between people by what Allah has shown (taught) you

".And be not an advocate for the treacherous

Commentary: verse ۱۰۵

Basing on what is recorded in some authentic commentary books, once it happened .that, in one of the battles, a Muslim stole a chain mail

When he was going to be marked by ignomimy, he threw the chain mail into the house of a Jew, and then gathered some men saying that the Jewish person was a thief, not that Muslim. The subject was brought to the Prophet (p.b.u.h.) and the verse was :revealed, announcing such

Verily We have sent down the Book to you with the Truth that you may judge " "...between people by what Allah has shown (taught) you

In this verse, at first Allah recommends the Prophet (p.b.u.h.) that the purpose of sending down this heavenly Book is that these rules of the truth and equity should be :practiced among people. It says

Verily We have sent down the Book to you with the Truth that you may judge "
"... .between people by what Allah has shown (taught) you

:Then, it awares the Prophet (p.b.u.h.) by saying that

".And be not an advocate for the treacherous ..."

p: ۱۴۹

It is cited in Majma`-ul-Bayān (vol. ۶, p. ۳۲ Persian translation) that although this verse addresses the Prophet (p.b.u.h.), the target is the Ummat of the Prophet (p.b.u.h.) not the Prophet himself, because, upon the consensus of Ummat, the Prophet (p.b.u.h.) is .immaculate from all sins and disgraces

Therefore, since the revelation of the Qur'ān is based on the truth, the judgements should be performed upon the basis of the truth, too, not upon the relations. Thus, in Islam, treating on justice is also necessary even towards a non-Mulsim person, .((regarding to the occasion of revelation of the verse

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۱۰۶- وَاسْتَغْفِرِ اللّهَ اِنَّ اللّهَ كانَ غَفُورًا رَحيمًا

" .And seek forgiveness of Allah. Verily Allah is Forgiving, Merciful " .۱۰۶

Commentary: verse ۱۰۶

In this holy verse, the Prophet (p.b.u.h.) is commanded that he seeks the forgiveness .of Allah, for certainly Allah (s.w.t.) is forgiving and merciful

Yet, as it was mentioned in the commentary of the previous verse, cited by the author of Majma`-ul-Bayān, that the verse was addressing the Prophet's Ummat, here, too, it means to seek forgiveness for the Ummat, and we know that the Prophet (p.b.u.h.) :is free from any fault. The verse says

" .And seek forgiveness of Allah. Verily Allah is Forgiving, Merciful "

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۱۰۷- وَلاتُجادِلْ عَنِ الَّذینَ یَخْتانُونَ اَنْفُسَهُمْ

اِنَّ اللّهَ لایُحِبُّ مَنْ کانَ خَوّانًا اَثیمًا

.۱۰۷ " .And do not plead on behalf of those who deceive themselves

" .Verily Allah does not love any who is treacherous, sinful

Commentary: verse ۱۰۷

The leaders of Islam and Muslims ought to find the treacherous ones and know their .plans, so that they can decide on a suitable situation for themselves

However, injustice and treachery unto people is doing wrong to oneself. Treachery pollutes the society and this social pollution reaches ourselves. Then, pleading a treacherous person is unlawful, and it is considered as participating in the crime and .being content with the treachery

" ...And do not plead on behalf of those who deceive themselves "

We should know, of course, that the state of the slight treacheries, which are done unknownly and gullibly, is different from the state of the treachery of the mischievous conspirators. (The Arabic words / yaxtānūn/ (those who deceive), /xawwān/ (treacherous), and /'aīm/ (sinful) indicate to a state of permanent treachery.)

:Then in this verse, it says

" .Verily Allah does not love any who is treacherous, sinful ..."

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۱۰۸- يَسْتَخْفُونَ مِنَ النّاسِ

وَلايَسْتَخْفُونَ مِنَ اللّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ ما لايَرْضى مِنَ الْقَوْلِ

وَكانَ اللّهُ بِما يَعْمَلُونَ مُحيطًا

;They (the treacherous) hide from people but they hide not from Allah " .۱۰۸

.while He is with them when they hold nightly discourses that do not please Him

".And Allah encompasses what they do

Commetary: verse ۱۰۸

Allah (s.w.t.) blames the treacherous ones in this verse. The verse says they shrink from people that the inward of their deeds be manifested, but they are not ashamed !of Allah

"...;They (the treacherous) hide from people but they hide not from Allah "

Allah, the One Who is Omnipresent, is always with them. So, at that time of night, when they are designing some treacherous plans and saying some words that are :displeasing unto Him, He is with them and is aware of whatever they do. It says

while He is with them when they hold nightly discourses that do not please Him. And..." " .Allah encompasses what they do

****

۱۰۹- هاأَنْتُمْ هؤُلاءِ

جادَلْتُمْ عَنْهُمْ فِى الْحَيوهِ الدُّنْيا فَمَنْ يُجادِلُ اللّهَ عَنْهُمْ يَوْمَ الْقِيامَهِ

اَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكيلاً

۱۰۹. " (Suppose that) you pleaded for them in this worldly life,

but who will plead for them with Allah on the Day of Resurrection,

or who shall be their protector? "

Commentary: verse ۱۰۹

In these three holy verses, the Qur'ān gives three warnings to three groups:

It tells the judge not to transgress the bounds of right:

"... That you may judge between people by what Allah has shown (taught) you ..."(۱)

It tells the treacherous one that Allah observes his deeds:

" ... He is with them ... "(۲)

In the above verse, it tells the defenders of the treacherous that their efforts will be useless for the Day of Judgement.

" (Suppose that) you pleaded for them in this worldly life,

but who will plead for them with Allah on the Day of Resurrection;...?"

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۱- ۱ Verse No. ۱۰۵ of the current Sura

۲- ۲ Verse No. ۱۰۸ of the current Sura

۱۱۰- وَمَنْ يَعْمَلْ سُوءًا أَوْ

يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُورًا رَحِيمًا

.۱۱۰ " And whoever does evil or acts unjustly to his own self,

then seeks forgiveness of Allah, shall find Allah Forgiving, Merciful."

Commentary: verse ۱۱۰

The Qur'ānic word /sū'/, in philology, means `to harm others', too.

Thus, the verse refers to both being unjust to people and being cruel to oneself.

" And whoever does evil or acts unjustly to his own self,..."

The previous verse, criticized the treacherous and protection of the treacherous. Here, in this verse, it states the way of rescue from it. The Qur'ān says that gate of the path of return is open to the wrong doers.

Now, it is they who should decide and return from doing sin and repent. It says:

" ... then seeks forgiveness of Allah, shall find Allah Forgiving, Merciful. "

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۱۱۱- وَمَنْ يَكْسِبْ اِثْمًا فَاِنَّما يَكْسِبُهُ عَلى نَفْسِه

وَكانَ اللّهُ عَليمًا حَكيمًا

۱۱۱. " And whoever commits a sin, indeed he commits it only against his own self and Allah is All-Knowing, All-Wise. "

Commentary: verse ۱۱۱

Sin, which is a transgression against the bound of Divine law, destroys the inner purity, virtue of the spirit, and justice; and this very effect is the greatest damage. In the system of existence and also in Allah's way of treatment, the result of injustice toward people, soon or late, reaches to our own selves.

" And whoever commits a sin, indeed he commits it only against his own self..."

And, at the end of the verse, it implies that the Lord is both All-Knowing, and is aware of all the deeds of the servants, and is All-Wise, and punishes every wrong doer fitting with whatever the one deserves. It says:

"... and Allah is All-Knowing, All-Wise. "

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۱۱۲- وَمَنْ يَكْسِبْ خَطيئةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِه بَريئاً فَقَدِ

احْتَمَلَ بُهْتانًا وَاِثْمًا مُبينًا

۱۱۲. "And whoever commits a fault or a sin, then accuses of it an innocent, he indeed burdens (himself) with the calumny and a manifest sin."

Commentary: verse ۱۱۲

Point

This verse has pointed to the importance of committing the sin of calumny upon some innocent people. It says:

"And whoever commits a fault or a sin, then accuses of it an innocent, he indeed burdens (himself) with the calumny and a manifest sin."

Calumny Is a Crime:

To denigrate an innocent is one of the most disgraceful actions that Islam has seriously condemned.

It has been narrated from the Prophet of Islam (p.b.u.h.) who said:

"The one who slander a believing man or woman, or says something about them which is not in him (her), on the Day of Resurrection Allah sets the one on a heap of fire until he (she) comes out (of the responsibility) of what the one has said."(۱)

In deed, making current this unjust manner as a custom in a society causes to disturb the order and probity of that society, to pollute the truth unto untruth, the innocent be involved into difficulty and the sinner be saved, and the common confidence be vanished.

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۱- Safinat-ul-Bihar, vol. ۱, p. ۱۱۱ ۱

Section ١٧: Secret counsels of the Hypocrites

Point

Endeavours of the Hypocrites to destroy the Muslims Secret plots of the

.Hypocrites Plots against the Apostle doomed to failure

١١٣- وَلَوْلا فَضْلُ اللّهِ عَلَيْک وَرَحْمَتُهُ لَهَمَّتْ طائِفَةٌ مِنْهُمْ

اَنْ يُضِلُّوکَ وَما يُضِلُّونَ اِلّا اَنْفُسَهُمْ

وَما يَضُرُّونَکَ مِنْ شَيْ ءٍ

وَاَنْزَلَ اللّهُ عَلَيْکَ الْکِتابَ وَالْحِکْمَةَ وَعَلَّمَکَ ما لَمْ تَکُنْ تَعْلَمُ

وَکانَ فَضْلُ اللّهِ عَلَيْکَ عَظيمًا

١١٣. " And had it not been Allah's grace on you and His Mercy,

a party of them had certainly resolved to lead you astray,

but they do not lead astray but their own selves,

and they shall not harm you at all. And Allah has revealed to you the Book and the Wisdom, and He has taught you what you did not know,

and great is Allah's grace on you. "

Commentary: verse ١١٣

In some preceding verses, (verse ١٠٥), a part of the event of the tribe called Banī-Abīraq was explained. Now, in this verse, another part of that event is referred to. The verse says:

" And had it not been Allah's grace on you and His Mercy,

a party of them had certainly resolved to lead you astray,..."

By accusing an innocent person and then involving the Prophet (p.b.u.h.) in this event, they wanted both to defame the social and spiritual personality of the Prophet (p.b.u.h.), and to fulfil their own evil intentions

p: ۱۵۸

upon an innocent Muslim. But, the Lord, who is the protector of His Messenger, .obliterated their plans totally

:Then, the Qur'ān says

but they do not lead astray but their own selves, and they shall not harm you at ..." "...all

Finally, the Qur'ān states the reason of immunity of the Prophet (p.b.u.h.) from fault, :such

And Allah has revealed to you the Book and the Wisdom, and He has taught you ..." "...,what you did not know

:And, it concludes the verse by saying

".and great is Allah's grace on you..."

In the above-mentioned sentence, one of the basic reasons of the subject of inerrancy is shortly pointed out. It implies that Allah has taught the Prophet (p.b.u.h.) some knowledge and science that he is saved from any fault and mistake, because knowledge and sciences, especially the knowledge of hidden things and unknown .secrets, (in final stage) are the causes of light and inerrancy

****

۱۱۴- لا خَيْرَ فى كَثيرٍ مِنْ نَجْواهُمْ اِلاّ مَنْ اَمَرَ بِصَدَقَهٍ اَوْ مَعْرُوفٍ

اَوْ اِصْلاحٍ بَيْنَ النّاسِ

وَمَنْ يَفْعَلْ ذلِكَ ابْتِغاءَ مَرْضاتِ اللّهِ

فَسَوْفَ نُؤْتيهِ اَجْرًا عَظيمًا

,There is no good in most of their secret conferences " .۱۱۴

except for him who enjoins charity or goodness or reconciliation between people; and ,whoever does this, seeking Allah's pleasure

".We will give him a great reward

Commentary: verse ۱۱۴

In the former verses, there was a hint to the mischievous hidden nightly meetings of some hypocrites or the like of them. In this holy verse, the subject is discussed more .'detailed under the title of ` secret conference

:The Arabic term /najwā/ ` conspiring whisper ', does not mean only

.the secret whispered words'. It includes any secret and hidden meetings, too`

The holy verse denotes that: there is no goodness in their most private meetings :which such people hold secretly, and they are based on some evil plans. It says

"...,There is no good in most of their secret conferences "

Then, in order that it might not be thought that any conspiring and whisper, or secret meeting, is blameworthy and prohibited, a few instances are mentioned at the end of :this very verse in the form of exceptions. It says

except for him who enjoins charity or goodness or reconciliation between …" "...;people

If such conspirings may not be for pretence or dealing hypocrisy but for the purpose of obtaining the pleasure of Allah, the Lord will assign a great recompense for them. :The verse says

".and whoever does this, seeking Allah's pleasure, We will give him a great reward..."

In principle, conspiring and secret whispering, or holding hidden meetings have been introduced in the Qur'ān as ` Satanic work '. Sura Mujādelah, No. ۵۸, verse ۱۰ says: " "...Secret counsels are only (the work) of Satan

Essentially, if secret conspiring is performed at the presence of a crowd, it may raise the suspicion of men. It can even sometimes create mistrust between friends. That is why it is better not to apply this manner except for the necessary aspects. The .philosophy of this ordinance in the Qur'ān may also be the very fact

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۱۱۵- وَمَن يُشاقِقِ الرَّسُولَ

مِنْ بَعْدِ ما تَبَيَّنَ لَهُ الْهُدى وَيَتَّبِعْ غَيْرَ سَبيلِ الْمُؤْمِنينَ

نُوَلِّهِ ما تَوَلّى وَنُصْلِهِ جَهَنَّمَ

وَساءَتْ مَصيرًا

And whoever opposes the Messenger after the guidance has become manifest " .۱۱۵ to him, and follows other than the way of the believers, him We shall turn over to what ,he has turned to

,and We shall expose him to Hell

" !and an evil destination it is

Commetnary: verse ۱۱۵

The Arabic term /mašāqqah/ means that you put yourself one side and the holy Prophet (p.b.u.h.) another side and begin hindering the affairs, and showing hostility .by intentional opposition

Therefore, after the truth being manifest to a person, it is obligatory for the one to .obey the Messenger of Allah, and, evidently, opposing him (p.b.u.h.) is unlawful

And whoever opposes the Messenger after the guidance has become manifest to " " ...,him

However, the Lord does not punish anyone by taking him into Hell without completing .the arguement

"...,after the guidance has become manifest to him ..."

Thus, the result of opposing the Messenger of Allah (p.b.u.h.) and the Islamic Ummah :is to assume the mastership of other than Allah and falling down into Hell. It says

and follows other than the way of the believers, him We shall turn over to what he ..."

"... ,has turned to

That is, the person follows a way other than the religion of the believing people. In such a case, Allah (s.w.t.) will leave that person to the idols which he relies on and .imagines as his shelter and his support in all circumstances

And, as a recompense of choosing aberration and leaving off the way of guidance, he will be put in Hell to taste his retribution, and it is an evil destination. It says:

"... and We shall expose him to Hell, and an evil destination it is!"

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p: ۱۶۳

Section ۱۸: Idolatry Prohibited

Point

Polytheism unpardonable Satan always misleads Faith and virtue shall be rewarded

۱۱۶- اِنَّ اللّهَ لايَغْفِرُ اَنْ يُشْرَكَ بِه وَيَغْفِرُ ما دُونَ ذلِكَ

لِمَنْ يَشاءُ

وَمَنْ يُشْرِكْ بِاللّهِ فَقَدْ ضَلَّ ضَلالاً بَعيدًا

۱۱۶. " Verily Allah does not forgive that (anything) be associated with Him, but He forgives less than that to whom He pleases; and whoever associates anything with Allah, has gone astray into far error."

Commentary: verse ۱۱۶

Polytheism is an earnest deep disease. Therefore as long as it has not been rooted out in a person, morals and righteous deeds are not spiritually of avail. Repentance is the remedy of polytheism. So, a polytheist should come out of the circle of paganism in order to be involved in the forgiveness and Mercy of Allah. The ways toward the forgiveness of Allah are: repentance, pardon, good deed, and avoidance of committing great sins.

" Verily Allah does not forgive that (anything) be associated with Him, but He forgives less than that to whom He pleases; and whoever associates anything with Allah, has gone astray into far error."

****

۱۱۷- اِنْ یَدْعُونَ مِنْ دُونِه اِلّا اِناثًا وَاِنْ یَدْعُونَ

اِلّا شَیْطانًا مَریدًا

۱۱۷. " They (the pagans) invoke in His stead but female things (the Idols), and they invoke none but Satan, the persistent rebel. "

Commentary: verse ۱۱۷

The previous verse considered the polytheists being in aberration. The reason of it is referred to in the above verse.

The pagans of Mecca used to worship some angels whom they called the daughters of God. That idea was a wrong and deluded thought. The verse says:

" They (the pagans) invoke in His stead but female things (the Idols), and they invoke none but Satan, the persistent rebel. "

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۱۱۸-لَعَنَهُ اللّهُ وَقالَ لَاَتَّخِذَنَّ مِنْ عِبادِکَ نَصیبًا مَفْرُوضًا

۱۱۸. " Allah has cursed him (Satan) and he said, most certainly I will take of Your servants an appointed share."

Commentary: verse ۱۱۸

The origin of all adversities and destructivenesses of Satan is his being cursed.

" Allah has cursed him (Satan)..."

Satan is the early enemy of man, and it is for this reason that Satan does his utmost possible effort to mislead him. Then, we must be completely aware not to fall into his trap.

"... and he said, most certainly I will take of Your servants an appointed share."

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۱۱۹- وَلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذانَ الْاَنْعامِ

وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ

وَمَنْ يَتَّخِذِ الشَّيْطانَ وَلِيًّا مِنْ دُونِ اللّٰهِ

فَقَدْ خَسِرَ خُسْرانًا مُبِينًا

۱۱۹. "And most certainly I will lead them astray and certainly I will arouse desires in them, and certainly I will bid them that they slit the ears of the cattle, and I will certainly command them that they alter the creation of Allah;

and whoever takes Satan for a guardian rather than Allah, has indeed suffered a manifest loss."

Commentary: verse ۱۱۹

Satan has sworn to persuade some programs:

۱. He has said that he would take an appointed share from Allah's servants:

"…and he said, most certainly I will take of Your servants an appointed share …"

Satan knows that he has not the authority of leading all the servants of Allah astray. There are only the persons who indulge in their desires, and the people of weak faith and weak will who submit to Satan.

۲. Therefore, the second thing that he has promised to do upon human beings is that he says:

"… And most certainly I will lead them astray"

۳. Then, he says:

"…,and certainly I will arouse desires in them …"

۴. Satan says that he will invite the servants of Allah to superstitious acts, including the

:following action

"...,and certainly I will bid them that they slit the ears of the cattle ..."

This action refers to one of the disgraceful deeds of the Age of Ignorance. It was customary among the idol worshippers that they would split the ears of some certain cattles, or they cut their ears utterly. They

.believed that it was forbidden to ride on them and, thus, they took no benefit of them

What Satan says in this stage is an irreparable damage that he causes against the .۵ :basis of the prosperity of man. Satan says

"...and I will certainly command them that they alter the creation of Allah..."

This sentence shows that Allah has settled monotheism and any other admirable attributes in the first nature of man, but some Satanic temptations and low desires .deviate man from the straight path and lead him astray

:And, at the end of the verse, it refers to a general principle when it says

and whoever takes Satan for a guardian rather than Allah, has indeed suffered a ..." ".manifest loss

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۱۲۰- يَعِدُهُمْ وَيُمَنّيهِمْ وَما يَعِدُهُمُ الشَّيْطانُ اِلاّ غُرُورًا

He promises them and fills them with (vain) desires, and Satan does not promise " .۱۲۰ " .them except delusion

Commentary: verse ۱۲۰

When the verse of forgiveness of sins was revealed from the origin of Allah (Sura 'Āl-i-`Imrān, No. ۳, verse ۱۳۵), 'Iblis gathered his supporters by a cry and told them that all their efforts would result no vail when a person repented. Each of them said something about it, and one of the Satans said: "Whenever a person decides to repent, I will entangle him with vain desires and promises, so that he delays his (repentance. Then, `Iblīs was contented. (۱)

He promises them and fills them with (vain) desires, and Satan does not promise " " .them except delusion

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Tafsir-ul-Burhan, vol. ۱, p. ۴۶۴ ۱ -۱

۱۲۱- أُولئِکَ مَأْواهُمْ جَهَنَّمُ وَلايَجِدُونَ عَنْها مَحيصًا

".These are they whose abode is Hell, and they will find no refuge therefrom " .۱۲۱

Commentary: verse ۱۲۱

.Hell will be an eternal place for some people and they will remain there forever

"… ,These are they whose abode is Hell "

Being attentive to the fact that all misfortunes can, more or less, be avoided of but the punishment of the Hearafter which will be unavoidable, and also that there will be no .return in Hereafter. Then, it is better to return from evil actions before passing away

" .and they will find no refuge therefrom …"

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۱۲۲- وَالَّذينَ امَنُوا وَعَمِلُوا الصّالِحاتِ

سَنُدْخِلُهُمْ جَنّاتٍ تَجْرى مِنْ تَحْتِهَا الْاَنْهارُ

خالِدينَ فيها اَبَدًا

وَعْدَ اللّهِ حَقًّا وَمَنْ اَصْدَقُ مِنَ اللّهِ قيلاً

۱۲۲. " But (as for) those who believe and do righteous deeds,

shortly we will admit them into gardens beneath which rivers flow.

Therein they will abide forever.

Allah's promise is the truth, and who is truer of word than Allah? "

Commentary: verse ۱۲۲

We recited in the previous verses that: whoever takes Satan for a guardian rather than Allah has indeed suffered a manifest loss; and, Satan promises them and fills them with desires, and Satan does not promise them except delusion. Here, comparing them, the Qur'ān states the fate of the believing persons. It says:

" But (as for) those who believe and do righteous deeds,

shortly we will admit them into gardens beneath which rivers flow. ... "

This bounty is not like the fleeting and transitory bounties of this world, but:

"... Therein they will abide forever ..."

This promise is not alike with the false promises of Satan, but it is a true promise from the side of Allah:

"... Allah's promise is the truth, ..."

It is evident that none can be truer in speech than Allah, because breach of promise is either for inability or ignorance or need, all of which are far from His Holy presence. It

:says

"?and who is truer of word than Allah ..."

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۱۲۳- لَيْسَ بِاَمانِيِّكُمْ وَلا اَمانِيِّ اَهْلِ الْكِتابِ

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِه

وَلايَجِدْ لَهُ مِنْ دُونِ اللّهِ وَلِيًّا وَلا نَصيرًا

It is not your vain desires, nor the vain desires of the people of the Book. " .۱۲۳ ,Whoever does evil shall be recompensed for it

".and, besides Allah, he will find for himself neither a guardian nor a helper

Commentary: verse ۱۲۳

Muslims were proud of the holy Prophet (p.b.u.h.) as the seal of the prophets, and that they are the best Ummah (community). The People of the Book boasted of their background, too. They said that they would not remain in Hell Fire but a few days. This verse was revealed to correct the imagination of both groups, and assigned ` the .action of a person ' as a document

.Therefore, vain imaginations and baseless hopes must be avoided of

:It says

.It is not your vain desires, nor the vain desires of the people of the Book "

Islam is founded on realities, not on untruth, delusions or desires of individuals. (.(Untruth, originated from anyone and from any school, is condemned to destruction

However, Allah is just and His reward or retribution is based upon the `action' that .individuals perform

,whoever does evil shall be recompensed for it ..."

".and, besides Allah, he will find for himself neither a guardian nor a helper

****

۱۲۴- وَمَنْ يَعْمَلْ مِنَ الصّالِحاتِ مِنْ ذَكَرٍ اَوْ اُنْثى

وَهُوَ مُؤْمِنٌ فَاُولئِكَ

يَدْخُلُونَ الْجَنَّهَ وَلايُظْلَمُونَ نَقيرًا

۱۲۴. " And whoever does deeds of righteousness, whether male or female,

and is a believer, then these shall enter Heaven and they shall not be dealt with a jot unjustly. "

Commentary: verse ۱۲۴

It seems that the Arabic word /naqīr/ is taken from the sense of `pecking', and it is applied for the hole of a date-stone, as if it has been pecked.

In the previous verse the meaning was about `whoever does evil', and here, in this verse, it is about whoever does deeds of righteousness, the reward or retribution of both is based upon `deed'.

Thus, the factor of entering into Heaven is `faith and good deed' not the race or claims or desires (which were mentioned in the previous verse).

All races, colours, nations and classes are equal for enjoying the grace of Allah.

" And whoever does deeds of righteousness ..."

Males and females are equal in reaching the spiritual virtues:

" ...whether male or female, and is a believer,..."

The reward of a believing good-doer is Heaven; and the righteous deeds are valuable even though they are small.

"... then these shall enter Heaven

and they shall not be dealt with a jot unjustly. "

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p: ۱۷۳

۱۲۵- وَمَنْ اَحْسَنُ دينًا مِمَّنْ

اَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّهَ اِبْرهيمَ حَنيفًا

وَاتَّخَذَ اللّهُ اِبْرهيمَ خَليلاً

۱۲۵. " And who is better in religion than the one who surrenders himself entirely to Allah while he is righteous and follows the creed of Abraham.

the upright one?

And Allah took Abraham as a Friend. "

Commentary: verse ۱۲۵

In the verse before this verse, the word was upon the fruit of Faith and deed and it implied that merely belonging to a doctrine or a school of thought has no effect. Yet, in order that no misunderstanding arises from the former discussion, in this verse, the preference of the religion of Islam over all religions has been stated by the following sense:

" And who is better in religion than the one who surrenders himself entirely to Allah while he is righteous and follows the creed of Abraham, the upright one? ... "

In this verse, three things have been considered as the criterion of the best creed:

The first thing is the absolute submission before Allah (s.w.t.). The verse says:

"... the one who surrenders himself entirely to Allah... "

The second thing is righteousness. The purpouse of that, here, is doing any righteousness by the heart, the tongue, and action.

"... while he is righteous ... "

The third thing is to follow the creed of Abraham, the upright. The verse continues saying:

" ... ?and follows the creed of Abraham, the upright one ..."

Then, at the end of the verse, it reasons its emphasis on the creed of

:Abraham as follows

" .And Allah took Abraham as a Friend ..."

According to the Islamic literature, this rank of Abraham, being chosen as a friend by Allah, was because of his abundant prostrations, feeding the indigent, his midnight prayers, accepting the problems, and his hospitality.(۱)

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۱- At-Tafsīr-ul-Burhān, vol. ۱, p. ۴۱۷

۱۲۶- وَلِلّهِ ما فِی السَّماواتِ وَما فِی الْاَرْضِ

وَكانَ اللّهُ بِكُلِّ شىْ ءٍ مُحيطًا

۱۲۶. " And to Allah belongs whatever is in the heavens and whatever is in the earth,

and Allah encompasses all things. "

Commentary: verse ۱۲۶

This verse points to the absolute sovereignty of Allah and His domination over all things. It says:

" And to Allah belongs whatever is in the heavens and whatever is in the earth, and Allah encompasses all things. "

It refers to the fact that Allah elected Abraham (a.s.) as His friend, never for the reason of His need to him, because Allah (s.w.t.) is free from any want, but for the virtues and the extraordinary conspicuous attributes that Abraham had.

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Section ۱۹: Dealings with Orphans and Women

Point

Equity to the interest of the orphans and women ordained Reconciliation between husband and

wife Equity among wives, separation of man and wife

Carefulness about the duties enjoined

۱۲۷- وَيَسْتَفْتُونَکَ فِی النِّساءِ

قُلِ اللّهُ يُفْتيكُمْ فيهِنَّ وَما يُتْلى عَلَيْكُمْ فِی الْكِتابِ

فی يَتامَی النِّساءِ الّتی لاتُؤْتُونَهُنَّ ما كُتِبَ لَهُنَّ وَتَرْغَبُونَ

اَنْ تنكِحُوهُنَّ وَالْمُسْتَضْعَفينَ مِنَ الْوِلْدانِ

وَاَنْ تَقُومُوا لِلْيَتامی بِالْقِسْطِ وَما تَفْعَلُوا مِنْ خَيْرٍ

فَاِنَّ اللّهَ كانَ بِه عَليمًا

:And they ask you for a pronouncement concerning women. Say " .۱۲۷

Allah pronounces to you concerning them, and what is recited to you in the Book` concerning the orphan women to whom you do not give what is appointed for them, while you desire to marry them, and also (concerning) the oppressed children, and ,that you should deal towards orphans with equity

".'and whatever of good you do, verily Allah knows it

Commentary: verse ۱۲۷

In order to defend the rights of women and saving them, we should always follow the .instructions of the heavenly leader

"... And they ask you for a pronouncement "

Mentioning the defence of women, children, and orphans beside

each other in the Qur'ān, is a sign of the existence of transgression against them through the length of the history. The support of Allah from the rights of women is an .unchangeable pronouncement of Allah

And, the responses of the Messenger of Allah are the same as the pronouncement of .Allah

"... ,Say: ` Allah pronounces to you concerning them ..."

.Justly treating the orphans is the best sample of the righteous work

"...,and whatever of good you do ..."

.The Islamic community should raise for establishing justice among orphans

"... ,and that you should deal towards orphans with equity ..."

However, you should know that your services for, and your helps upon, the deprived .in the society will not be neglected

".' verily Allah knows it ..."

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۱۲۸- وَاِنِ امْرَاَهٌ خافَتْ مِنْ بَعْلِها نُشُوزًا اَوْ اِعْراضًا

فَلا جُناحَ عَلَيْهِما اَنْ يُصْلِحا بَيْنَهُما صُلْحًا

وَالصُّلْحُ خَيْرٌ وَاُحْضِرَتِ الْاَنفُسُ الشُّحَّ

وَاِنْ تُحْسِنُوا وَتَتَّقُوا

فَاِنَّ اللّهَ كانَ بِما تَعْمَلُونَ خَبيرًا

۱۲۸. " And if a woman fears ill treatment from her husband, or desertion,

there is no sin on the couple if they effect a reconciliation between them,

and reconciliation is better but avarice has been made to be present in the (people's) minds, and if you do good and keep from evil,

then verily Allah is aware of what you do. "

Commentary: verse ۱۲۸

It happened that at the beginning of Islam, a Muslim believer by the name of Rāfi'-ibn-Khadīj had got two wives. One of them was old and the other was young. He had to divorce the old wife because of some discords that they had. But before ending the waiting period, he told her that if she desired he could revoke upon condition that she would be patient when he might prefer his young wife, else they should separate after finishing the waiting period. The woman accepted the reconciliation: and then this verse was revealed.

The Arabic term /nusūz/ is derived from the root /nasz/ in the sense of: `an elevated place', which, here, means: `disobedience'. In verse No. ۳۴ from the current Sura, the speech was about the disobedience of the wife, and here the statement is also upon ill treatment.

The Arabic word /suḥḥ/, when concerning a wife, means: `avoiding of wearing appropriate clothing and lack of ornamentation'; and when concerning a man, it

refers to: his avoidance of paying dower sum, necessaries, and the absence of .showing affeciton

In any case, for the family affairs, the first stage is reconciliation

between the couple without the interference of others. If it does not end to peace, :others may interfere

"...,if they effect a reconciliation between them ..."

And it does not matter for a person to remit a right in order to obtain a higher general .interest and to make safe the atmosphere in the family

"... there is no sin ..."

The origin of instability in many families is the insularities, envy and avarice that has .surrounded human-kind

"...,but avarice has been made to be present in the (people's) minds ..."

Renunciation of man from his venereal desires and being careful of justice between his two wives, are among the examples of piety and kindness. If a man remits his own right, and does good and kindness unto his wife, all of these actions are at the .presence of Allah

".then verily Allah is aware of what you do..."

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۱۲۹- وَلَنْ تَسْتَطيعُوا اَنْ تَعْدِلُوا بَيْنَ النِّساءِ

وَلَوْ حَرَصْتُمْ فَلا تَميلُوا كُلَّ الْمَيْلِ فَتَذَرُوها كَالْمُعَلَّقَهِ

وَاِنْ تُصْلِحُوا وَتَتَّقُوا

فَاِنَّ اللّهَ كانَ غَفُورًا رَحيمًا

,You will never be able to deal equitably between (your) wives " .۱۲۹

however much you be eager (to do so); then do not incline with a total inclination (to ;one) so that you leave her as it were in suspense

,and if you effect reconciliation and keep from evil

".then verily Allah is Forgiving, Merciful

Commentary: verse ۱۲۹

Heavenly Law Has no Contradiction with Natural Disposition

It is natural that a man shows more affection to his young wife than his aged wife. That is why the commandment of Justice is only due to the treatment of man unto his .wives, not due to his heartily love

"...,You will never be able to deal equitably between (your) wives "

.Now that heartily justice is not possible, then, there should be equity in action

In Islam, there is no duty beyond the ability of a person. A human being is not usually .able to adjust affection, but he is able to apply justice in dealing the affairs

.It is unlawful for a man to leave his wife undecided

then do not incline with a total inclination (to one) so that you leave her as it were in ..." ;suspense

Through reconciliation and piety, both the former shortcomings and the unconscious .negligences will be forgiven

and if you effect reconciliation and keep from evil, then verily Allah is Forgiving, …" ".Merciful

****

۱۳۰- وَإِنْ يَتَفَرَّقا يُغْنِ اللّهُ كُلاًّ مِنْ سَعَتِهِ

وَكانَ اللّهُ واسِعًا حَكيمًا

۱۳۰. " Yet if they (should) separate, Allah will enrich each out of His abundance, and Allah is All-Embracing, the Wise. "

Commentary: verse ۱۳۰

Next to the former discussion, in this verse it points to this fact that if the continuation of conjugal life is tiresome for the couple and there have come forth some things that the circumstance can never be remediable, they do not have to continue such a marriage and to be prisoner of a bitter family life like that. They can separate from each other and, without having any fear from their future, they should decide bravely, because in this condition, if they separate, Allah will enrich both of them out of His abundance and Mercy. They can be hopeful to have better spouses and more delightful lives in future.

" Yet if they (should) separate, Allah will enrich each out of His abundance,..."

This situation exists, because Allah has a vast inclusive Mercy and abundance, together with Wisdom. It says:

"... and Allah is All-Embracing, the Wise. "

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۱۳۱- وَلِلّهِ ما فِی السَّمواتِ وَما فِی الاْرْضِ

وَلَقَدْ وَصَّیْنَا الَّذینَ اُوتُوا الْکِتابَ مِنْ قَبْلِکُمْ وَاِیّاکُمْ اَنِ اتَّقُوا اللّهَ

وَ اِنْ تَکْفُرُوا

فَاِنَّ لِلّهِ ما فِی السَّمواتِ وَما فِی الاَْرْضِ

وَکانَ اللّهُ غَنیًّا حَمیدًا

۱۳۱. " And to Allah belongs whatever is in the heavens and whatever is in the earth,

and certainly We enjoined those who were given the Book before you, and you (too), that you should be in awe of Allah; and if you disbelieve,

then, verily, to Allah belongs whatever is in the heavens and whatever is in the earth,

and Allah is Self-Sufficient, Praiseworthy."

Commentary: verse ۱۳۱

The Holy Qur'ānic phrase: " And to Allah belongs whatever is in the heavens and whatever is in the earth, …" has occurred two times in this verse and one time in the next verse. This repetition is because of its belief function, in order that we know Allah, the Almighty, is capable in performing His promises in all affairs, and that He enriches the servants (including enriching them in both marriage and divorce).

However, the Power and Sovereignty of Allah is the guarantee of execution for His promises.

" And to Allah belongs whatever is in the heavens and whatever is in the earth, …"

Allah is Self-Sufficient, and having the possession of what is in the heavens and what is in the earth, He is in need of neither our worship nor our faith.

"… and Allah is Self-Sufficient, Praiseworthy."

Also, the One Who has Wisdom, Power, and Possession is rightful to

.have the authority of legislation and recommendation, too

And to Allah belongs whatever is in the heavens and whatever is in the earth, and "
certainly We enjoined those who were given the Book before you, and you (too), that
,you should be in awe of Allah; and if you disbelieve

then, verily, to Allah belongs whatever is in the heavens and whatever is in the earth,
".and Allah is Self-Sufficient, Praiseworthy

****

۱۳۲- وَلِلّهِ ما فِی السَّمواتِ وَما فِی الْاَرْضِ

وَکَفی بِاللّهِ وَکیلًا

And to Allah belongs whatever is in the heavens and whatever is in the earth, " .۱۳۲
" .and Allah is sufficient as a Protector

Commentary: verse ۱۳۲

:For the third time, it emphasizes in this verse that

"... ,And to Allah belongs whatever is in the heaven and whatever is in the earth "

Then, it continues the statement denoting that He himself protects and runs them all.
:It says

And to Allah belongs whatever is in the heavens and whatever is in the earth, and "
" .Allah is sufficient as a Protector

****

۱۳۳- اِنْ یَشَأْ یُذْهِبْکَمْ اَیُّهَا النّاسُ

وَیَأْتِ بِاخَرینَ

وَکانَ اللّهُ عَلی ذلِکَ قَدیرًا

;If He pleases, He can remove you, O' people! and bring others " .۱۳۳

" .and Allah is powerful over that

Commentary: verse ۱۳۳

Next to the meaning in the previous verse, it continues to imply that it is no problem for Allah (s.w.t.) that He vanishes you and substitutes you some other people who will be more receptive and more decided in the path of His obedience. And Allah (s.w.t.) is :powerful to accomplish this action. The holy verse says

If He pleases, He can remove you, O' people! and bring others; and Allah is powerful " " .over that

When this verse was revealed, the Messenger of Allah (p.b.u.h.) struck his hand over the back of Salmān Fārsī and said: " These people are Iranians (non-Arabs from (Persia)."(۱)

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(Majma`-ul-Bayān, vol. ۳, p. ۱۲۲ (Arabic version ۱ -۱

۱۳۴- مَنْ كانَ يُريدُ ثَوابَ الدُّنْيا فَعِنْدَ اللّهِ

ثَوابُ الدُّنْيا وَالاخِرَهِ

وَكانَ اللّهُ سَميعاً بَصيرًا

Whoever desires the reward of this world, then with Allah is the reward of this " .۱۳۴
".world and the Hereafter and Allah is All-Hearing, All-Seeing

Commentary: verse ۱۳۴

There are some believers who can ask Allah the reward of this world and the reward of the coming world, and enjoy of the bounties of both lives. If they suffice only to this world, and pursue the material interests when accomplishing the Holy Struggle and :righteous deeds, they are in a serious error. The Qur'ān says

,Whoever desires the reward of this world "

then with Allah is the reward of this world and the Hereafter and Allah is All-Hearing, ".All-Seeing

****

Section ۲۰: Equity to everyone –The Jewish Hypocrisy Condemned

Point

;Firmness in equity, fairplay and faith enjoined, coveting for worldly goods

.forsaking truth is due to weakness in faith

۱۳۵- يااَيُّهَا الَّذينَ امَنُوا كُونُوا قَوّامينَ بِالْقِسْطِ شُهَداءَ لِلّهِ

وَلَوْ عَلى اَنفُسِكُمْ اَوِ الْولِدَيْنِ وَالْاَقْرَبينَ

اِنْ يَكُنْ غَنيًّا اَوْ فَقيرًا فَاللّهُ اَوْلى بِهِما

فَلا تَتَّبِعُوا الْهَوَى اَنْ تَعْدِلُوا

وَاِنْ تَلْوُا اَوْ تُعْرِضُوا

فَاِنَّ اللّهَ كانَ بِما تَعْمَلُونَ خَبيرًا

,O' you who have Faith! be maintainers of justice (and) witnesses for Allah's sake " .۱۳۵

;though it be against your own selves or (your) parents or near relatives

.whether the one be rich or poor, Allah is closer to them both

;Therefore do not follow any passion so that you can deal jsustly

,(and if you swerve or decline (the right

".then verily Allah is aware of what you do

Commentary: verse ۱۳۵

:Social Justice

Following the instructions that were pointed out through previous verses about the execution of justice upon orphans and wives, here in this verse, the statement is upon

a basic principle and a general law. It is about the execution of justice in all aspects and without any exception. It says:

"... O' you who have Faith! be maintainers of justice "

That is, you should accomplish justice so that you might not have the least inclination .toward any side

Then, to emphasize the matter, the verse refers to the subject of bearing witness. It recommends upon affairs concerning the witnesses, in particular, and that you should put aside all circumspections and bear witness rightfully for the sake of Allah, even if it :is against you or your parents or your near relatives. It says

and) witnesses for Allah's sake, though it be against your own selves or (your)) ..." ;parents or near relatives

It can be understood from this holy phrase that it is possible for relatives to bear .witness for or against each other when they observe the principles of justice

Then, it points to other factors of perversion from the principle of justice. It implies that neither the wealth of the rich nor the emotions arisen from the poverty of the .poor should hinder to bear witness rightfully

It is because Allah is more aware of the condition of the person against whom the .rightful attestation is performed whether the one is rich or poor

Therefore, neither the possessors of wealth and force can damage the rightful witnesses when there is the support of Allah, nor the poor remain hungry when :justice is executed. The verse says

"...whether the one be rich or poor, Allah is closer to them both ..."

Again, to emphasize on the matter, it instructs us not to follow our desires, because, in .that case, there come forth some barriers for executing justice

"... ;Therefore do not follow any passion so that you can deal justly ..."

This sentence clearly leads us to the fact that the origin of transgressions and cruelties is carnal desires. Thus, if a group of people be not the followers of carnal .desires, injustice and cruelty may not be found among them

For the importance that there lies in the execution of justice, it emphasizes again on this commandment. It indicates that if you hinder the right from reaching the rightful person, or pervert the right, or turn aside from the right when it becomes clear to you, :Allah is well aware of what you do. It says

and if you swerve or decline (the right), then verily Allah is ..."

".aware of what you do

The above verse makes completely manifest the extraordinary attention of Islam to the subject of social justice in whatever form and in whatever case it may be. The application of different emphasis mentioned in these sentences shows how much .Islam is sensitive for this important social subject among humankind

But, unfortunately, there is a long distance between the action of Muslims and this excellent Islamic commandment! This very fact, of course, is one of the secrets of .their retardation

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۱۳۶- یاأَیُّهَا الَّذینَ امَنُوا امِنُوا بِاللّهِ وَرَسُولِه

وَالْکِتابِ الَّذی نَزَّلَ عَلی رَسُولِه وَالْکِتابِ الَّذی اَنْزَلَ مِنْ قَبْلُ

وَمَنْ یَکْفُرْ بِاللّهِ وَمَلئِکَتِه وَکُتُبِه وَرُسُلِه وَالْیَوْمِ الْاَخِرِ

فَقَدْ ضَلَّ ضَلالاً بَعیدًا

۱۳۶. " O' you who have Faith! Believe in Allah and His Messenger and the Book which He has sent down unto His Messenger,

and the Book(s) which He has sent down aforetime; and whoever disbelieves in Allah and His angels and His Messengers and the Last Day,

has indeed gone astray into far error. "

Commentary: verse ۱۳۶

The meaning of the verse may be such: O' you who have faith! go a step further; or, be firm in your faith forever.

A believer should elevate himself to a higher degree of faith every day, since there are degrees in faith.

" O' you who have Faith! Believe..."

In this regard, Sura Muhammad, No. ۴۷, verse ۱۷ says: " And those who avail of the guidance, He adds unto them guidance..." And, Sura Al-Fath, No. ۴۸, verse ۴ says: "... that they might add further faith to their faith; ..."

However, disbelief in some heavenly Books and some prophets is the same as disbelief in all.

"... Believe in Allah and His Messenger

and the Book which He has sent down unto His Messenger,

and the Book(s) which He has sent down aforetime; and whoever disbelieves in Allah ,and His angels and His Messengers and the Last Day

" .has indeed gone astray into far error

۱۳۷- اِنَّ الَّذینَ امَنُوا ثُمَّ کَفَرُوا

ثُمَّ امَنُوا ثُمَّ کَفَرُوا ثُمَّ ازْدادُوا کُفْرًا لَمْ یَکُنِ اللّهُ لِیَغْفِرَ لَهُمْ

وَلا لِیَهْدیَهُمْ سَبیلاً

۱۳۷. " Verily those who believed, then disbelieved, again believed, and again disbelieved, then increased in (their) disbelief, Allah will not forgive them,

nor will He guide them to the (right) way. "

Commentary: verse ۱۳۷

Formerly a verse similar in meaning to this holy verse was detailed, saying that the repentance of such persons is not accepted and they are the real misguided ones. Also, Sura 'Āl-i-`Imrān, No.۳, verse ۹۰ in this field says: " Verily those who disbelieve after their belief, then increase in infidelity; their repentance will never be accepted; and these are they who are astray. "

There are some people who change their features every day. This is either for the lack of research in Truth and religion, or it is a plot in order to weaken the belief of the believers. Sura 'Āl-i-`Imrān, No.۳, verse ۷۲ also manifests this plan by stating that they believed at the opening of the day, and disbelieved at the end of it, with the purpose that they might weaken the Muslims in their Faith. The clear example of the content of this verse is the persons such as Shabth-ibn-Rib`ī whose instability can be illustrated as follows:

He became Muslim but, after the death of the Prophet (p.b.u.h.), he disbelieved. After that, he repented and joined to the adherents of Ali (a.s.). Later, he changed to be the commander of Kharijites. Again he repented and went on to be as an adherent of Imam Hassan (a.s.) and Imam Husayn (a.s.). He wrote an invitation letter to Imam Husayn (a.s.) but he showed his disloyalty to Muslim-ibn-`Aghīl in Kūfa (an ancient city in Mesopotamia). He accepted to be the commander of Yazīd's troop in Karbalā, and built a mosque in Kūfa as a sign of gratitude for the slain of Imam Husayn (a.s.). The verse says:

Verily those who believed, then disbelieved, again believed, and again disbelieved, " then increased in (their) disbelief, Allah will not forgive them, nor will He guide them to " .the (right) way

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۱۳۸- بَشِّرِ الْمُنافِقِينَ بِاَنَّ لَهُمْ عَذابًا اَلِيمًا

" .Announce to the hypocrites that they shall have a painful chastisement " .۱۳۸

Commentary: verse ۱۳۸

When the Qur'ānic word / bišārat / ` glad tidings ' is used for punishment, it is either as a mockery due to their baseless vain thoughts, or for the sake that the Arabic term / bišārat /, which is originally derived from the Arabic word /bušr/ in the sense of ` face ', has a vast meaning. It concludes any news that affects on the face and usually makes :it happy or sad. The verse says

" .Announce to the hypocrites that they shall have a painful chastisement "

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۱۳۹- الَّذينَ يَتَّخِذُونَ الْكافِرينَ اَوْلِياءَ مِنْ دُونِ الْمُؤْمِنينَ

اَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّهَ فَاِنَّ الْعِزَّهَ لِلّهِ جَميعًا

Hypocrites are) those who take the disbelievers for (their) friends instead of the) " .۱۳۹ ? believers do they seek glory in them

" .Then, verily, all glory belongs to Allah

Commentary: verse ۱۳۹

:In this holy verse, the hypocrites are characterized as follows

Hypocrites are) those who take the disbelievers for (their) friends instead of the) " "... believers

Then the Qur'ān inquires what their purpose is from this choice. Do they realy want to obtain a credit and honour for themselves by making friends with them? They should know that honour and glory totally belongs to Allah, because glory always originates .' from ` knowledge ' and ` power

Therefore, those whose knowledge and power is little are not in a position that they .can be the origin of glory

" .do they seek glory in them ? Then, verily, all glory belongs to Allah..."

This verse warns all the Muslims not to seek for the disbelievers' glory in all aspects of life, irrespective of: economical glory, cultural glory, political glory, and the like of them, in making friends with the enemies of Islam. Whenever their interest requires, they immediately leave out their own most intimate allies and refer to their own affairs, so that as if they have never been acquainted with each other. The present .era is a clear witness to this fact

So, in the foreign policy, we must not seek our glory in attachment with pagans.) We) recite in Munājāt-Sha`bāniyyah: " O' Lord! my abundance and my deficiency is in Your ." hand, not in the hand of other than You

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p: ۱۹۵

۱۴۰- وَقَدْ نَزَّلَ عَلَيْكُمْ فِى الْكِتابِ اَنْ اِذَا سَمِعْتُمْ اياتِ اللّهِ

يُكْفَرُ بِها وَيُسْتَهْزَأُ بِها فَلا تَقْعُدُوا مَعَهُمْ

حَتَّى يَخُوضُوا فى حَديثٍ غَيْرِه اِنَّكُمْ اِذًا مِثْلُهُمْ

اِنَّ اللّهَ جامِعُ الْمُنافِقينَ وَالْكافِرينَ فى جَهَنَّمَ جَميعًا

.۱۴۰ "And He has already revealed to you in the Book that when you hear the revelations of Allah being disbelieved and made mock of, do not sit with them until they engage in some other discourse,

otherwise you would be like them.

Verily Allah will gather the hypocrites and the disbelievers all together in Hell. "

Commentary: verse ۱۴۰

Point

Sura Al-'An` ām, No. ۶, verse ۶۸ contains a similar meaning to that of this holy verse. It addresses the Messenger of Allah (p.b.u.h.) and says:

" And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into a discourse other than that... "

In that verse, the addressee is the Prophet (p.b.u.h.), while in the above-mentioned verse, the Qur'ān addresses people in general.

Explanations:

۱. A person should not usually be inattentive when confronting the false discourses of others, (since, being silent or inattentive where a sin is being committed, is sinful.)

" ... do not sit with them until they engage in some other discourse ... "

.You may either alter the evil environment, or come out of it " .۲

"... do not sit with them ... "

It is not enough to abandon committing sin only, but we should cause the . ۳ performance of sin to be stopped totally. Mere being straight is not enough; the .perversion of others should be hindered of, too

It is not allowed to be silent in front of sin under the pretext of freedom of speech, .۴ .negligence, good morals, easy circumstances, courtesy, civility; shame, and so on

.The person who is content with the sin of others, has a share of that sin .۵

" ... otherwise you would be like them ... "

.To be silent in front of the idle talks of the infidels, is a kind of hypocrisy .۶

.Companionships of this world result the companionship of the next world .۷

" .Verily Allah will gather the hypocrites and the disbelievers all together in Hell ..."

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۱۴۱- الَّذینَ یَتَرَبَّصُونَ بِکَمْ فَاِنْ کانَ لَکُمْ فَتْحٌ مِنَ اللّهِ

قالُوا اَلَمْ نَکُنْ مَعَکُمْ وَاِنْ کانَ لِلْکافِرینَ نَصیبٌ

قالُوا اَلَمْ نَسْتَحْوِذْ عَلَیْکُمْ وَنَمْنَعْکُم مِنَ الْمُؤْمِنینَ

فَاللّهُ یَحْکُمُ بَیْنَکُمْ یَوْمَ الْقِیامَهِ

وَلَنْ یَجْعَلَ اللّهُ لِلْکافِرینَ عَلَی الْمُؤْمِنینَ سَبیلاً

;The hypocrites are) those who wait and watch about you) " .۱۴۱

:then if there be a victory for you from Allah, they say

:(Were we not with you ? ' But if the disbelievers get a share, they tell (them `

' ? Did we not help you win, and held off the believers from you `

,Therefore, Allah shall judge between you on the Day of Judgement

and Allah will by no means give the disbelievers a way (of success) against the " .believers

Commentary: verse ۱۴۱

:The Qualities of Hypocrites

This verse and some verses after that point to some other qualities of the hypocrites and their incoherent thoughts. The verse describes the hypocrites as those who always want to make profit from any incident. If you gain the victory, they quickly show themselves in the row of the believers and say whether they were not with you, and their worthy aids were not helpful in your victory. Therefore, they claim to have a :share in its all spiritual and material incomes. The verse says

The hypocrites are) those who wait and watch about you; then if there be a victory) " :for you from Allah, they say

"... ? Were we not with you `

But, if the enemies of Islam obtain a part of this victory, the hypocrites immediately approach them and express their consent to them about that victory. They say that it was they who encouraged them to combat with Muslims without showing any sign of :resignation, therefore they have a share in that victory. The verse says

But if the ..."

disbelievers get a share, they tell (them): ` Did we not help you win, and held off the "...' ? believers from you

Thus, this group of hypocrites, by their own particular misusing opportunities, sometimes come toward the believers and sometimes approach the disbelievers, and .spend their lives double-dealingly

Yet, the Qur'ān manifests their fate with stating a short phrase. It implies that finally there will come a day that the curtains will be removed, the masks will be taken off :and their real ugly faces will be seen. Yet, it is true when it says

" ... ,Therefore, Allah shall judge between you on the Day of Judgement ... "

And, in order that the true believers should not be afraid of them, at the end of the :verse it adds

and Allah will by no means give the disbelievers a way (of success) against the..." " .believers

This part of the verse means that the disbelievers not only from the point of logic but also from the point of political, martial, cultural, and economical aspects will not really .overcome the believers

So, if we see their victory with our own eyes in different fields against Muslims, it is for .the reason that many of Muslims are not true believers

They have neither the unity and Islamic brotherhood among them, nor the knowledge and necessary awareness which Islam has counted necessary for all from birthday ,until the moment of death. Then, when they are like that

.consequently, they have remained like this

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Section ۲۱: Fate of the Hypocrites

Point

Deceitfulness of the hypocrites Friendship with the enemies

.Fate of the hypocrites

۱۴۲- اِنَّ الْمُنافِقينَ يُخادِعُونَ اللّهَ وَهُوَ خادِعُهُمْ

وَاِذا قامُوا اِلَى الصَّلوهِ قامُوا كُسالى

يُراؤُنَ النّاسَ وَلايَذْكُرُونَ اللّهَ

اِلاّ قَليلاً

.Verily the hypocrites seek to trick Allah, but He is tricking them " .۱۴۲

And, when they stand up for prayer they stand up lazily; showing off to the people, " .and they do not remember Allah save a little

Commentary: verse ۱۴۲

The purpose of ` the hypocrites seek to trick Allah ', perhaps, is the same expression of Faith by them and playing with the commandments of Allah. And, as Imam Ridā (a.s.) says: since Allah gives the retribution of their trick, this divine retribution is called .' ` trick

"... .Verily the hypocrites seek to trick Allah, but He is tricking them "

However, they are far from Allah and, consequently, they do not enjoy telling Allah their secrets and praying for their needs. That is why when they stand for prayer they :are thoroughly full of listlessness and laziness. It says

" ... ;And, when they stand up for prayer they stand up lazily ... "

The hypocrites, in fact, do not believe in Allah and His magnificent promises. Then, if

they worship or do a righteous deed, it is also for showing off to people, not for the .sake of Allah

" ... ,showing off to people ... "

So, if they sometimes recite the name of Allah or remember Him, it is not done :sincerely and knowingly. Supposing that it is, might be, it is very little. It says

" .and they do not remember Allah save a little ... "

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p: ٢٠١

۱۴۳- مُذَبْذَبِینَ بَیْنَ ذلِکَ لا اِلی هؤُلاءِ وَلا اِلی هؤُلاءِ

وَمَنْ یُضْلِلِ اللّهُ فَلَنْ تَجِدَ لَهُ سَبیلاً

The hypocrites are) swaying between this (infidelity and Faith) neither towards) " .۱۴۳ these (believers) nor towards those (infidels); and whoever Allah leaves to go astray, " .never then shall you find for him a way

Commentary: verse ۱۴۳

The Arabic word /taabub/ phylologically means: ` to be moved to and fro, as anything (suspended in the air '. (۱)

Therefore, the hypocrites do not have a firm thing to rely on, and they sway between this and that, like a thing which is suspended in the air and moves by the movement of .a wind. They depend on others, so they wander without having any proper aim

The hypocrites are) swaying between this (infidelity and Faith) neither towards) " "... ;(these (believers) nor towards those (infidels

Also, they have not tranquility and peace, because they must always change their .own position to a new one and hurriedly make immediate decisions

And, to conclude, the hypocrites are stray, and have incurred the wrath of Allah. The :verse continues saying

" .and whoever Allah leaves to go astray, never then shall you find for him a way ..."

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Sihah-ul-luqat ۱ -۱

۱۴۴- یاأَیُّهَا الَّذینَ امَنُوا

لاتَتَّخِذُوا الْکافِرینَ اَوْلِیاءَ مِنْ دُونِ الْمُؤْمِنینَ

اَتُریدُونَ اَنْ تَجْعَلُوا لِلّهِ عَلَیْکُمْ

سُلْطانًا مُبینًا

!O' you who have Faith " .۱۴۴

.Do not take the disbelievers for friends instead of the believers

" ? Do you desire that you should give Allah a manifest proof against yourselves

Commentary: verse ۱۴۴

Point

The believers have not the right of accepting the mastership of the disbelievers. But it is in the case that the hypocrites have a close tie with the disbelievers. The Qur'ān :introduces the disbelievers as Satans of the hypocrites

(when they are alone with their evil ones, ... " (۱) ... "

:And they are as brethren of the hypocrites

those who have become hypocrites? They say to those of their ... "

(brethren who disbelieve ... "(۲)

The senses mentioned in Sura Nisā', No.۴, Verse ۱۳۹ and ۱۴۱ are also indications to the .quality of the connection between the hypocrites and the disbelievers

:Explanations

.Tawallā ' (take for friends) and ` Tabarrā ' (dissociate) are parts of the religion ` .۱

Any communication, friendship, and agreement contraction that results to the loss .۲
.of Muslims, should be avoided of

p: ۲۰۳

Sura Al-Baqarah, No. ۲, verse ۱۴ ۱ -۱
Sura Al-Hashr, No ۵۹, verse ۱۱ ۲ -۲

۳. In current foreign policy, political and economical ties, choices, appointments and disposals or any action which ends to the domination of disbelievers over Muslims is unlawful (Harām) from the point of Islam, and it is rejected.

۴. Any Muslim believer who accepts suffer abjectness, has no proof to give Allah for his action.

" ... Do you desire that you should give Allah a manifest proof against yourselves? "

۵. Accepting the mastership of disbelievers does not adapt to Faith.

There is no room in a heart for two opposite affections

" O' you who have Faith! ... "

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p: ۲۰۴

۱۴۵- اِنَّ الْمُنافِقینَ فِی الدَّرْکِ الْاَسْفَلِ مِنَ النّارِ

وَلَنْ تَجِدَ لَهُمْ نَصیرًا

Verily the hypocrites are in the lowest stage of the Fire, and never you shall find " .۱۴۵
" .a helper for them

Commentary: verse ۱۴۵

There are some unaware Muslims who accept the friendship of the hypocrites. To :make clear the situation of the hypocrites, the Qur'ān in this verse says

Verily the hypocrites are in the lowest stage of the Fire, and never you shall find a " " .helper for them

It is well understood from this verse that hypocrisy is the worst kind of infidelity from the point of view of Islam, and the hypocrites are the furthest distant people from Allah. So, it is for this reason that their abode is in the worst place and the lowest .stage of Hell

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۱۴۶- اِلاّ الَّذینَ تابُوا وَاَصْلَحُوا

وَاعْتَصَمُوا بِاللّهِ وَاَخْلَصُوا دینَهُمْ لِلّهِ

فَاُول-ئِکَ مَعَ الْمُؤْمِنینَ وَسَوْفَ یُؤْتِ اللّهُ الْمُؤْمِنینَ

اَجْرًا عَظیمًا

۱۴۶. " Except those who repent, and amend and hold fast to (the grace of) Allah and make their religion pure for Allah. These, then, are with the believers; and Allah will grant the believers a great reward. "

Commentary: verse ۱۴۶

The way of repentance is open to all, even to the worst ones.

Repentance can take a person from the position of ` the lowest stage of the Fire ' to ` the Exalted Heaven '. The Qur'ān says:

" Except those who repent, ... "

Human beings are free and can change the way, i.e. they can repent:

" ... those who repent, ... "

Repentance is not only an expression of regret, but it is an inclusive improvability. The verse continues saying:

" ... and amend and hold fast (the grace of) Allah and make their religion pure for Allah ... "

Those hypocrites who repent should not feel loneliness for the absence of their fellow-mindeds, because they find some better colleagues instead of them.

" ... these, then, are with the believers; "

Eclecticism in creed and thoughts is forbidden:

" ... and make their religion pure for Allah ... "

Then, it is to the believers to receive the true repentant ones and consider them as .themselves

;these, then, are with the believers ..."

" .and Allah will grant the believers a great reward

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p: ۲۰۶

۱۴۷- ما يَفْعَلُ اللّهُ بِعَذابِكُمْ اِنْ شَكَرْتُمْ وَامَنْتُمْ

وَكانَ اللّهُ شاكِرًا عَليمًا

?What can Allah gain by your punishment, if you are grateful and you believe " .۱۴۷

" .And Allah is All-Thankful, All-Knowing

Commentary: verse ۱۴۷

If you believe and do righteous deeds and, in the meantime, you do not abuse the bounties of Allah, and be grateful for the bounties of Allah, without doubt, there will .not be any divine punishment upon you

:The verse says

" ... What can Allah gain by your punishment if you are grateful "

Then, in order to emphasize this matter, it adds that the Lord is both aware of your deeds and your thoughts, and is thankful and giver of reward for your righteous :deeds. It says

" .And Allah is All-Thankful, All-Knowing ... "

In the above-mentioned verse, the subject of ` thankfulness ' has occurred before the sense of ` belief '. This precedence is for the fact that as long as a person does not know the bounties and graces of Allah and does not reach the position of gratitude, .(.cannot know Him, Himself (s.w.t

(.Be careful)

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The End of Part Five

Part Six

Point

۱۴۸- لا يُحِبُّ اللّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ اِلاّ مَنْ ظُلِمَ

وَكانَ اللّهُ سَميعًا عَليمًا

.۱۴۸ " Allah does not love open utterance of evil in speech except by one to whom injustice has been done,

and Allah is All-Hearing, All-Knowing. "

Rest of section ۲۱

Commentary: verse ۱۴۸

In this verse and the verse next to it, a part of the ethical instructions of Islam are pointed out. At first, the verse indicates that Allah does not like that ill-speaking be performed or the vice and disgraceful actions of people be manifested by the speech of others. It says:

" Allah does not love open utterance of evil in speech ... "

As Allah Himself is the Concealer of Faults, He does not love that individuals betray secrets and make manifest the vices of people so that they disgrace them.

Then, the Qur'ān refers to some affairs that can be counted as the authority for such betraying secrets and ill-speaking. It says:

" ... except by one to whom injustice has been done, ... "

Such persons are right to defend themselves against the cruelty of transgressors. They can complain of them, criticize them, blame them, and backbite them. They are also right to continue doing that until they get their right and ward off the transgression.

And, as the style of the Qur'ān is, in order that some persons do not misuse this exception and do not make manifest the vices of people under the pretext that they have been transgressed, at the end of the verse, it says:

"... And Allah is All-Hearing, All-Knowing."

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۱۴۹- اِنْ تُبْدُوا خَيْرًا اَوْ تُخْفُوهُ اَوْ تَعْفُوا عَنْ سُوءٍ

فَاِنَّ اللّهَ كانَ عَفُوًّا قَديرًا

If you do good openly or conceal it or pardon (others') evil, then verily Allah is All- " .۱۴۹
" .Pardoning, All-Powerful

Commentary: verse ۱۴۹

Whenever you are in the position of power, and forgiveness has a training effect, do .forgive; and wherever silence is abasement, and it strengthens injustice, do shout

Therefore, vengeance and retaliation is ` legitimate ', when remital and forgiveness is :` virtue '. So, it is worthy to pardon when you are powerful. It says

" .then verily Allah is All-Pardoning, All-Powerful ... "

Imam Amīr-ul-Mu'mineen Ali (a.s.) says: " When you gain power over your adversary, ".pardon him as gratitude for being able to overpower him

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۱۵۰- اِنَّ الَّذینَ یَکْفُرُونَ بِاللّهِ وَرُسُلِه

وَیُرِیدُونَ اَنْ یُفَرِّقُوا بَیْنَ اللّهِ وَرُسُلِه

وَیَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَکْفُرُ بِبَعْضٍ وَیریدُونَ

اَنْ یَتَّخِذُوا بَیْنَ ذلِکَ سَبیلاً

۱۵۱- اُولئِکَ هُمُ الْکافِرُونَ حَقًّا وَاَعْتَدْنا لِلْکافِرِینَ عَذابًا مُهینًا

۱۵۰. " Verily those who disbelieve in Allah and His Messengers, and desire to make division between Allah and His Messengers, and say: ` We believe in some and disbelieve in others ', and seek to choose a way in between; "

۱۵۱. " These are, in truth, infidels, and We have prepared for the infidels a disgraceful chastisement. "

Commentary: verse ۱۵۰-۱۵۱

The Jews and the Christians believed in some prophets and disbelied in some other ones. This kind of behaviour was because of their foolishly desires and bigotries, and also because of some unreasonable insularities.

The verse says:

" Verily those who disbelieve in Allah and His Messengers, and desire to make division between Allah and His Messengers, and say:

` We believe in some and disbelieve in others ', ... "

It should also be attended that the process of messengership is the permanent Allah's way of treatment which are linked together like a chain, and we must believe in this process totally.(۱)

Therefore, Allah and His messengers are in the same row and there is no separation in between at all. Then, it is forbidden to disbelieve in Allah and the messengers, or to believe in Allah and disbelieve in some Prophets.

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۱-۱ Due to Imamate, it is necessary to believe in all Imams wholly. Believing in some of them and disblieving in the rest, or having a pause, is as disbleief in all Imams

.Eclecticism and paving a way other than the way of prophets is infidelity

"... ;and seek to choose a way in between ... "

These are, in truth, infidels, and We have prepared for the infidels a disgraceful " " .chastisement

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۱۵۲- وَالَّذينَ امَنُوا بِاللّهِ وَرُسُلِه

وَلَمْ يُفَرِّقُوا بَيْنَ اَحَدٍ مِنْهُمْ اُولئِكَ سَوْفَ يُؤْتيهِمْ اُجُورَهُمْ

وَكانَ اللّهُ غَفُورًا رَّحيمًا

۱۵۲. " And those who believe in Allah and His Messengers and make no division between any of them, He will grant them their rewards, and Allah is Forgiving, Merciful. "

Commentary: verse ۱۵۲

In this verse, the Qur'ān points to the position and the fate of the believers. It implies that those who believed in Allah and all His prophets and did not make any separation between them, have proved their own submission and sincerity unto the Truth and also proved to struggle against any bigotry. As for these Allah will bestow their rewards soon. The verse says:

" And those who believe in Allah and His Messengers and make no division between any of them, He will grant them their rewards, ..."

And, at the end of the verse, another fact is referred to. It indicates that if this group of the believers had formerly committed such bigotries, divisions, and some other sins, and now have purified their Faith and returned to Allah, He will forgive them.

" ... and Allah is Forgiving, Merciful. "

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Section ۲۲: Violation of the Covenant by the Jews

Point

Jews' violating the Covenant Their accusing Jesus and his mother Mary

.The Truth concerning the Crucifixion of Jesus

۱۵۳- یَسْئَلُکَ اَهْلُ الْکِتابِ اَنْ

تُنَزِّلَ عَلَیْهِمْ کِتابًا مِنَ السَّماءِ فَقَدْ سَاَلُوا مُوسی اَکْبَرَ مِنْ ذلِکَ

فَقالُوا اَرِنَا اللّهَ جَهْرَةً فَاَخَذَتْهُمُ الصّاعِقَهُ بِظُ-لْمِهِمْ

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ ما جاءَتْهُمُ الْبَیِّناتُ فَعَفَوْنا عَنْ ذلِکَ

وَاتَیْنا مُوسی سُلْطانًا مُبینًا

۱۵۳. " The People of the Book will ask you to bring down for them a Book from heaven; ,and indeed they asked Moses for greater than that

.' for they said: ` Show us Allah vividly

.So the lightning seized them on account of their injustice

;Then they took the Calf (for a god) after the clear signs had come to them

;yet We pardoned that

" .and We gave Moses a clear authority

Commentary: verse ۱۵۳

The demand of the Jews from the Prophet of Islam (p.b.u.h.) was that the Qur'ān, like the Turah, should be sent down together, too. But, that demand was nothing save a mere pretext. In Sura Al-'An`ām, concerning the matter, Allah says: " And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said : ` This is nothing but clear enchantment '. "(۱)

The

Sura, Al-An'am, No. ۶, verse ٧١ -١

:Qur'ān, in the above verse, says

"... ;The People of the Book will ask you to bring down for them a Book from heaven "

The Children of Israel were not seeking for the Truth, otherwise, why did they ? become the worshippers of the Calf after they had got those abundant miracles

" ... ;Then they took the Calf (for a god) after the clear signs had come to them ... "

Therefore, the continuation of this very verse, in order to console the Prophet, tells him (p.b.u.h.) not to be worried about the disbelievers when they do not believe, since .there had also been some obstinate persons against all former prophets

:and indeed they asked Moses for greater than that, for they said..."

"... .' Show us Allah vividly `

When we become acquainted with the difficulties that other people are involed in, it .can sometimes be a remedy over our own pains

However, it should be noted that rejection of the Truth and aberration in thought .brings forth the Wrath of Allah even in this very world

"... .So the lightning seized them on account of their injustice ..."

.Yet, the prophets had always been supported by Allah

" .and We gave Moses a clear authority..."

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۱۵۴- وَرَفَعْنا فَوْقَهُمُ الطَّورَ بِميثاقِهِمْ

وَقُلْنا لَهُمُ ادْخُلواْ الْبابَ سُجَّدًا وَقُلْنا لَهُمْ لا تَعْدُوا فِى السَّبْتِ

وَاَخَذْنا مِنْهُم ميثاقًا غَليظًا

And We raised the (Sinai) Mount above them at (the taking of) their covenant " .۱۵۴ ,' and We said to them: ` Enter the door prostrating

' ;and We said to them: ` Do not transgress the Sabbath

".and We took from them a firm covenant

Commentary: verse ۱۵۴

The verse implies that the Children of Israel, the Jews, did not awaken from the sleep of negligence and did not come down from the mount of pride and obstinacy. It was for that reason that Allah raised the Sinai Mount above them, and in the meanwhile, .He took covenant from them

And We raised the (Sinai) Mount above them at (the taking of) their covenant "

The holy verse implies that Allah (s.w.t.) told them to enter the door of Jerusalem in the state of prostration and humility as a sign of repentance from their sins. Allah also decreed emphatically for them not to work on Saturday and not to transgress, (and not to use the sea-fish that the hunting of which was prohibited for them). Allah (s.w.t.) took serious covenant for all of these things from them. But they fulfilled none of .those confirmed promises

,' and We said to them: ` Enter the door prostrating..."

;and We said to them: ` Do not transgress the Sabbath

".and We took from them a firm covenant '

****

۱۵۵- فَبِما نَقْضِهِم ميثاقَهُمْ

وَكُفْرِهِم بِاياتِ اللّهِ وَقَتْلِهِمُ الْأَنبِياءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ

قُلُوبُنا غُلْفٌ بَلْ طَبَعَ اللّهُ عَلَيْها بِكُفْرِهِمْ

فَلا يُؤْمِنُونَ اِلاّ قَليلاً

۱۵۵. " So, for their breaking their covenant and their disbelief in the Signs of Allah and their slaying the prophets wrongfully and their saying: ` Our hearts are covered ', nay! but Allah sealed them for their disbelief,

so they do not believe save a few. "

Commentary: verse ۱۵۵

In this verse, the Qur'ān points to some other parts of the wrong doings of the Children of Israel, and also those committing offenses and hostilities that the Jews performed against the prophets of Allah.

At first, it refers to the breach of promise and disbelief of a group of them, by whom the slaughter of many prophets occurred. It says:

" So, for their breaking their covenant ... "

Following to this breach of promise, they rejected the Signs of Allah and paved the way of opposition.

" ... and their disbelief in the Signs of Allah ... "

They did not suffice only to this wrong-doing, but also they set their hands to another great crime. They killed the leaders and the guides of the way of Truth, viz. the prophets. They slew the prophets without having any reason for their action.

" ... and their slaying the prophets wrongfully ... "

They were so insolent in committing offenses that they mocked the statements of the

prophets and they used to explicitly say to them that their hearts were locked so that .they hindered them to hear and accept the invitation of the prophets

" ... ;' and their saying ` Our hearts are covered ... "

Here, the Qur'ān adds a sense that their hearts are sealed totally and

no truth penetrates into them, but the reason of that situation is their own infidelity and disbelief. That is why they do not believe in truth, except a small group of them :who avoid these kinds of obstinacies and that they pave the path of truth. It says

,nay! but Allah sealed them for their disbelief ..."

" .so they do not believe save a few

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۱۵۶- وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلى مَرْيَمَ بُهْتانًا عَظيمًا

And because of their disbelief and their speaking against Mary a grievous " .۱۵۶
" .calumny

Commentary: verse ۱۵۶

The question of calumny against Mary is also referred to in Sura Maryam No.۱۹, verse
.۲۷

The calumny of fornication unto Mary was not only a sin but it was also a calumny of bastardy to Jesus (a.s.) and his incompetency for guidance and leadership. This very .(.sin was the reason of their disbelief unto Jesus (a.s

Therefore, calumny is counted in the same row with infidelity, and, consequently, a .grievous calumny deserves a grievous chastisement

" .And because of their disbelief and their speaking against Mary a grievous calumny "

However, in an immoral society, there may sometimes happen that the most .disgraceful calumnies be attributed to the most immaculate persons

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۱۵۷- وَقَوْلِهِمْ اِنّا قَتَلْنَا الْمَسيحَ عيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ

وَما قَتَلُوهُ وَما صَلَبُوهُ وَلكِنْ شُبِّهَ لَهُمْ

وَاِنَّ الَّذينَ اخْتَلَفُوا فيهِ لَفى شَكٍّ مِنْهُ

ما لَهُمْ بِه مِنْ عِلْمٍ اِلَّا اتّبِاعَ الظَّنِّ

وَما قَتَلُوهُ يَقيناً

۱۵۸- بَلْ رَفَعَهُ اللّهُ اِلَيْهِ وَكانَ اللّهُ عَزيزًا حَكيمًا

۱۵۷. " And because of their saying (in boast):

` Verily we slew Messiah, Jesus, son of Mary, Allah's Messenger ';

but they did not slay him nor did they crucify him, but it appeared to them (a likeness of that);

and indeed those who differ therein are only in doubt about it, they have no knowledge respecting it, but only follow a conjecture, and, certainly, they did not slay him."

۱۵۸. " But Allah took him up unto Himself; and Allah is the Mighty, the Wise. "

Commentary: verse ۱۵۷-۱۵۸

They (the Children of Israel) were even proud of slaying Jesus, and they said that they themselves slew Jesus, son of Mary, the Messenger of Allah. The verse says:

" And because of their saying (in boast): ` Verily we slew Messiah, Jesus, son of Mary, Allah's Messenger; '..."

Perhaps, the sense of ` Allah's Messenger ' that they said about Jesus (a.s.) was said mockingly in order to scorn him, while they were not true in their claim. The verse continues saying:

but they did not slay him nor did they crucify him, but it appeared to them (a …"
"… ;(likeness of that

:Then, the Qur'ān, as an emphasis on the matter, says

p: ۲۱۹

" .and, certainly, they did not slay him ... "

:Then, the Qur'ān, as a separate verse, continues saying

" ... But Allah took him up unto Himself "

The reason that the Qur'ān has emphasized particularly on the subject that Jesus (a.s.) has not been crucified, is for the purpose of perfectly nullifying the superstitious belief of ransom and making ummah (community) free from sin by payment, so that the Christians find rescue in the pledge of their own good deeds not in seeking refuge .to the Cross

We are absolutely certain that both the birth and departure of Jesus from this world .occurred abnormally. He (a.s.) was taken up to be a provision for future

" .and Allah is the Mighty, the Wise ..."

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۱۵۹- وَاِنْ مِنْ اَهْلِ الْكِتابِ اِلّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِه

وَيَوْمَ الْقِيامَهِ يَكُونُ عَلَيْهِمْ شَهيدًا

And there is not anyone of the People of the Book but surely believes in him " .۱۵۹ (Jesus) before his death, and on the Day of Resurrection, he will be a witness over .them

Commentary: verse ۱۵۹

There are two probabilities in commenting on this verse, each of which is considerable .for some views

:The verse says -۱

And there is not anyone of the People of the Book but surely believes in him (Jesus) " "... ,before his death

The above-mentioned time is when a person is going to die and his connection with the world becomes weak while it becomes more serious with the world after death. The curtains will be removed from before his eyes and he will see many things of the reality. It is at this time that his inward eye of seeing the truth will see Jesus (a.s.) and he will surrender before him (a.s.). Those who denied him will believe in him, and those who considered him God, will recognize their error. But it is too late and this belief is of no vail for them. Then, it is better for them to believe just now, when belief is useful .for them

The purpose of the verse is that all the People of the Book will believe in Jesus (a.s.) -۲ before death. The Jews will accept him for his messengership, and the Christians will leave out the godship of Jesus. This circumstance will happen, according to the Islamic literature, when Jesus (a.s.) comes down from heaven at the time of the reappearance of Hadrat Mahdī (may Allah hasten his glad advent) and establishes prayer at the back of him. The Jews and Christians will see him and will believe both in him (a.s.) and Imam Mahdī (May Allah hasten his glad advent). So, it is clear that, at this time, Jesus, whose religion relates to the former times, has to follow the present

creed, i.e. Islam, the excecutor of which is Mahdī (May Allah hasten his glad advent).

Basing on the recorded Islamic traditions, at the time of Mahdī's rightful government, the security will be so much so that wolf and sheep, lion and cow, and other savage animals will graze in the same pasture. The security of life, wealth and honour will be .found in the world thoroughly

There will be no cruelty and transgression anywhere, and justice will cover the whole .world of existence

:However, at the end of the verse, it says

".and on the Day of Resurrection, he will be a witness over them ..."

The objective meaning of the `witness of Jesus against them ' is that he (a.s.) will bear witness that he has preached the messengership but he has never invited them to his own divinity and godship. On the contrary, he has invited them to the Divinity of (Allah.(١

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Al-Tafasir-ul-Burhan, vol. ١, p. ۴٢۶; Al-Tafasir-us-Safi, vol. ١, p. ۴٨٠ ١ -١

۱۶۰- فَبِظُـلْمٍ مِنَ الَّذينَ هادُوا حَرَّمْنا عَلَيْهِمْ

طَيِّباتٍ اُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبيلِ اللّهِ كَثيرًا

.۱۶۰ "And for the injustice from those of the Jews We did forbid them those good things which had been made lawful for them (before), and for their much hindering (people) from the path of Allah."

Commentary: verse ۱۶۰

Point

Perhaps, the objective meaning of the good things that became forbidden for them is the same things which are mentioned in Sura Al-'An`ām, No. ۵, verse ۱۴۶. It says: " And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep ..." This very prohibition is also found in the present Turah. (Leviticus, Chapter ۱۱)

:Explanations

.Injustice is the preparation for deprivation from bounties

Sometimes, some economical deprivations and material straitened circumstances are signs for the wrath and retribution of Allah.

And for the injustice from those of the Jews We did forbid them those good things " which had been made lawful for them (before), ..."

Hindering people from the path of Allah, in any form it may be, (including: distortion, concealment, innovation, corruption, and deviation), is the cause of deprivation.

"... and for their much hindering (people) from the path of Allah."

In fact, the main punishments will be given in Hereafter, yet the worldly retributions are for awareness. They are as penalty for the evil doers and as trial for the good

.doers

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۱۶۱- وَاَخْذِهِمُ الرِّبوا وَقَدْ نُهُوا عَنْهُ وَاَكْلِهِمْ اَمْولَ النّاسِ

بِالْباطِلِ وَاَعْتَدْنا لِلْكافِرينَ مِنْهُمْ

عَذابًا اَليمًا

۱۶۱. " And (for) their taking usury when indeed they were forbidden from it,

and (for) their devouring the property of people unrightfully,

and We prepared for the disbelievers from among them a painful chastisement."

Commentary: verse ۱۶۱

The prohibition of usury is also mentioned in the present Turah (Deuteronomy, Chapter ۲۳, No ۱۹ ۲۰):

۱۹. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury:

۲۰. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

Usury seems to be the source of profit and the factor of happiness, but it is the cause of deprivations and punishments.

All heavenly religions are sensitive, and have words, due to the material and financial connections between human-beings and also due to their gains and expenditures.

As long as injustice, usury, and living on unlawful money have not set a person in the course of infidelity, it is easy for him to return to the right path, otherwise the sins may become the cause of infidelity, and infidels are involved in punishment.

" And (for) their taking usury when indeed they were forbidden from it, and (for) their devouring the property of people unrightfully, and We prepared for the disbelievers from among them a painful chastisement."

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p: ۲۲۴

۱۶۲- لكِنِ الرّاسِخُونَ فِى الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ

يُؤْمِنُونَ بِما اُنْزِلَ اِلَيْكَ وَما اُنْزِلَ مِنْ قَبْلِكَ

وَالْمُقيمينَ الصَّلوهَ وَالْمُؤْتُونَ الزَّكوهَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْاخِرِ

اُوْلئِكَ سَنُؤْتيهِمْ اَجْرًا عَظيمًا

But those firmly rooted in knowledge among them and the believers believe in " .۱۶۲ what has been revealed to you and what has been revealed (to the messengers) before you, and the establishers of prayer and the givers of poor-rate, and the .believers in Allah and the Last Day

".Upon these We shall give a great reward

Commentary: verse ۱۶۲

In this verse, a great fact is referred to, on which the Holy Qur'ān has repeatedly emphasized. This fact is that the reproach and reprimanding of the Qur'ān upon the Jews has never had an aspect of racial or tribal combat. Islam reproaches no race as a `race', but it blames and reprimands the filthy and deluded persons. That is why this verse separates the believers and virtuous ones from among the Jews as an exception and admires them when it gives them the glad tidings of a great reward. :The Qur'ān says

But those firmly rooted in knowledge among them and the believers believe in what " has been revealed to you and what has been revealed (to the messengers) before you, and the establishers of prayer and the givers of poor-rate, and the believers in ".Allah and the Last Day. Upon these We shall give a great reward

The proof for this meaning is the fact that at the time of the advent of the Prophet of Islam (p.b.u.h.), when some of the prominent people of the Jews saw the reasons of his rightfulness, embraced Islam and defended it heartily. These persons were .respected by the Prophet of Islam (p.b.u.h.) and other Muslim members

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p: ۲۲۵

Section ٢٣: The Qur'ān testified in the previous Scriptures

Point

Heavenly Books were revealed to the previous messengers

The disbelievers The truth about the personality of Jesus

١۶٣- اِنّا اَوْحَيْنا اِلَيْکَ كَما اَوْحَيْنا اِلى نُوحٍ

وَالنَّبِيّينَ مِنْ بَعْدِه وَاَوْحَيْنا اِلى اِبْرهيمَ وَاِسْمعيلَ

وَاِسْحقَ وَيَعْقُوبَ وَالْاَسْباطِ وَعيسى

وَاَيُّوبَ وَيُونُسَ وَهرُونَ وَسُلَيْمنَ وَاتَيْنا داوُدَ زَبُورًا

١۶٣. " Verily We revealed to you as We revealed to Noah and the prophets after him, and We (also) revealed to Abraham and Ishmael and Isac and Jacob and the Tribes, and Jesus and Job and Jonoh and Aaron, and Solomon, and We gave David the Psalms."

Commentary: verse ١۶٣

Point

The names of twenty-five prophets of Allah have been mentioned in the Qur'ān. Eleven names of these prophets are referred to in the verse under discussion, and the rest of them are: 'Adam, Andreas, Hūd, Ṣāliḥ, Lot, Yūsuf (Joseph), Shu`aib (Jethro), Thilkafl, Moses, Elyās (Elija), Yasa` (Elisha), Zakaria (Zachariah), Yaḥyā (John), and `Uzair (Ezra).

Some Islamic recorded traditions denote that whatever had been revealed to the former prophets (a.s.) were revealed to Prophet Muhammad (p.b.u.h.), too.

The Qur'ānic term /'asbāt/ is a title for those prophets who are the children of Ya`qūb (Jacob).

,The word /zabūr/ in philology means ` book ', but, as a technical term

p: ۲۲۶

it is used for David's Book. Psalms of David can be found in the Books of the Old Testament. This book contains ۱۵۰ Chapters, each of which is a Psalm. (p.p. ۶۰۶ to ۶۸۱ :of the Holy Bible). Here is the verse

Verily We revealed to you as We revealed to Noah and the prophets after him, and " We (also) revealed to Abraham and Ishmael and Isac and Jacob and the Tribes, and ".Jesus and Job and Jonoh and Aaron, and Solomon, and We gave David the Psalms

Allah sent down revelations to all prophets one after another. But here, in this regard, before mentioning the names of some other prophets, Allah says: " We revealed to .you ". This precedence may be for the superiority of the holy Prophet's rank

:Explanations

In the history of man, revelation and Messengership has been an unalterable - ۱ .process and rule

In revelation both aim, and style, and the generality of the content, and the origin of -۲ .them, wholly is the same; and that origin is Allah

"... Verily We revealed "

The divine revelations unto the prophets have repeatedly occurred in the history. -۳ Yet, why do the opponents of prophethood not accept the Prophet of Islam (p.b.u.h.) ?and do differ between him and other prophets

.Such people are certainly astray

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۱۶۴- وَرُسُلاً قَدْ قَصَصْناهُمْ عَلَيْکَ مِنْ قَبْلُ

وَرُسُلاً لَمْ نَقْصُصْهُمْ عَلَيْکَ وَکَلَّمَ اللّهُ مُوسى تَکْليمًا

,And earlier (there were) messengers We have already told you of " .۱۶۴

;and messengers We have not told you of

".and Allah spoke directly unto Moses a (peculiar) speech

Commentary: verse ۱۶۴

Suras Hūd (No. ۱۱) and Al-'Anbiyā (No. ۲۱), comparing other Suras of the Qur'ān, are more inclusive in stating the stories of the prophets. In regard to learning good qualities, acquainting oneself with the history of the lives of prophets is so useful for :men that Allah (s.w.t.) has paid to it, too. It says

"... ,messengers We have already told you of ... "

The history of prophets, of course, is more abundant than what has been mentioned in the Qur'ān. Neither the length of the life of a person is enough to listen to the whole history, nor listening to the whole history is necessary. But listening to it should be as much as to take example and to take lesson from it. This very thing shows that the .Qur'ān is a Book of guidance and teaching, not a Book for telling stories

"... ;and messengers We have not told you of ..."

However, the styles of receiving revelations are different, inspiration in heart, or sending down the angel, or revealing from behind the (curtain), and all prophets had been the addressee of Allah (s.w.t.), but among them only Moses (a.s.), as his epithet, .' was entitled /kalīm-ul-lah/ ` The Interlocutor of Allah

".and Allah spoke directly unto Moses a (peculiar) speech ..."

This title was given to Moses (a.s.) maybe for the reason that it was necessary for him to communicate repeatedly with Allah in order to struggle and work hard against

.Pharaoh, or against obstinacy and stubbornness of the Children of Israel

****

۱۶۵- رُسُلاً مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلاّ يَكُونَ لِلنّاسِ عَلَى اللّهِ

حُجَّهٌ بَعْدَ الرُّسُلِ

وَكانَ اللّهُ عَزِيزًا حَكِيمًا

,We sent) messengers as givers of glad tidings and as warners) " .۱۶۵

so that people might have no argument against Allah after the (invitations of) the ,messengers

".and Allah is the Mighty, the Wise

Commentary: verse ۱۶۵

This verse expresses the words of prophets' invitation and the method of their effort, .together with the purpose of the mission of prophets to prophethood

:The method of the work of prophets is based on two pivots

.' glad tidings ' and ` warning `

,We sent) messengers as givers of glad tidings and as warners) "

so that people might have no argument against Allah after the (invitations of) the ".messengers, and Allah is the Mighty, the Wise

The philosophy of the mission of prophets is Allah's ` completing the argument ' for .humankind so that they cannot say that they had not any leader or guide

It is necessary to mention that from the point of personal epithets, background of life, social, political, genealogical, and physical situation, and also from the point of having miracles, clear statements, and being aided by hidden helps, prophets should be in a state that no one be able to object anythings of theirs. And, since ` Allah is the Mighty, the Wise ', none has any proof against Him, as the Qur'ān states: " Say: ` Then Allah's (is the conclusive argument;'..." (۱)

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Sura Al-An'am, No. ۶, verse ۱۴۹ ۱ -۱

۱۶۶- لکِنِ اللّهُ یَشْهَدُ بِما اَنْزَلَ اِلَیْکَ اَنْزَلَهُ بِعِلْمِه

وَالْمَلئِکَهُ یَشْهَدُونَ وَکَفی بِاللّهِ شَهیدًا

But Allah bears witness to what He has sent down to you that He has sent it " .۱۶۶ ;down with His knowledge, and the angels (also) bear witness

".and Allah is sufficient as witness

Commentary: verse ۱۶۶

This very fact that the high standard of knowledge of the Qur'ān has been delivered by an illiterate person in an environment full of ignorance and enmity, and that it changed the state of people from dispersion to unity, from avarice to donation, from paganism to theism, from ignorance to knowledge, and from descent to spiritual ascent so that they reached to the condition of formation of ` the Islamic Ummah ', is an evidence for Allah's grace (s.w.t.) toward the holy Prophet (p.b.u.h.) and for His .favour to his religion

That is why the best shelter and the source of hope in all prophets has been the .support and aid of Allah

"... But Allah bears witness to what He has sent down to you "

By the way, the origin of revelation is the infinite knowledge of Allah. So, with the .advance of science, every day some parts of the Qur'ānic wisdom will be manifested

"... ,that He has sent it down with His knowledge..."

It should be regarded that if there are some obstinate sinful persons in some corners of the world who seek pretexts, inspite of that, there are all the pure knowledgeable angels in the world of existence who bear witness alongside the Holiness of Allah. It :says

".and the angels (also) bear witness; and Allah is sufficient as witness ..."

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p: ۲۳۰

۱۶۷- اِنَّ الَّذینَ کَفَرُوا وَصَدُّوا عَنْ سَبیلِ اللّهِ قَدْ ضَلّوا

ضَلالاً بَعیدًا

۱۶۸- اِنَّ الَّذینَ کَفَرُوا وَظَلَمُوا لَمْ یَکُنِ اللّهُ لِیَغْفِرَ لَهُمْ

وَلالِیَهْدِیَهُمْ طَریقًا

۱۶۹- اِلّا طَریقَ جَهَنَّمَ خالِدینَ فِیها اَبَدًا

وَکانَ ذلِکَ عَلَی اللّهِ یَسیرًا

.۱۶۷ " Verily, those who disbelieve and hinder (people) from the way of Allah,

have gone astray far away (from felicity)."

.۱۶۸ " Verily, those who disbelieve and act unjustly,

it is not for Allah to forgive them, nor will He guide them to a way."

.۱۶۹ " Except the way to Hell, to abide therein for ever and that (retribution) is easy for Allah."

Commentary: verses ۱۶۷-۱۶۹

In the first verse of the above verses, the phrase ` have gone astray far away (from felicity) ' denotes to the intensive stray of the disbelievers.

Infidelity is an aberration, and hindering others from Faith is another one.

Disbelief is a deviation, while a disbeliever considering oneself rightful, is a deviation greater than that. Disbelief in a person is injustice to his own self, while hindering others from the right path is injustice unto generation, in the history.

" Verily, those who disbelieve and hinder (people) from the way of Allah, have gone astray far away (from felicity)."

The objective meaning of the phrase ` act unjustly ', mentioned in verse No. ۱۶۸, may

.be in the same sense of hindering others to be guided

Which injustice, in comparison, can be higher than the mental, cultural, and creedal ?injustice

,Verily, those who disbelieve and act unjustly "

".it is not for Allah to forgive them, nor will He guide them to a way

The most painful chastisement and the most disgraceful senses have been appointed against those pagans who hinder the message of truth to reach the ears of the truth-seekers by different kinds of propagations, accusations and intimidations. The lack of forgiveness, the lack of guidance, to be counted among those who abide in Hell .forever, and the like of them is the fruit of the indecency of their deeds

Except the way to Hell, to abide therein for ever and that (retribution) is easy for " ".Allah

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۱۷۰- یاأَیُّهَا النّاسُ قَدْ جاءَکُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّکَمْ

فَامِنُوا خَیْرًا لَکُمْ

وَاِنْ تَکْفُرُوا فَاِنَّ لِلّهِ ما فِی السَّمواتِ وَالْأَرْضِ

وَکانَ اللّهُ عَلیمًا حَکیمًا

O' mankind! the Messenger has come to you with the truth from your Lord; then " .۱۷۰ ,believe (in him), it is good for you. And if you disbelieve, still

,to Allah belongs whatever is in the heavens and the earth

".and Allah is All-Knowing, All-Wise

Commentary: verse ۱۷۰

The invitation of Islam is an invitation to all humankind throughout the world. The :verse says

"... !O' mankind "

The means of the spread of this invitation, and the weapon of the prophets for the .aim, has been its rightfulness

"... ;with the truth from your Lord ..."

Before the advent of the holy Prophet (p.b.u.h.), the People of the Book, and even the pagans, were waiting for a prophet to come. When the same prophet came, they should believe in him and they would know that believing in him is beneficial for the people themselves. So, they might not hold Islam under obligation for their belief in it, .but Allah has conferred a favour upon them for that He has guided them

"... .then believe (in him), it is good for you..."

Neither the disbelief of people incurs a loss to Allah, nor their belief brings a gain for .Him

"... And if you disbelieve, still, to Allah belongs whatever is in the heavens and the earth, ..."

Allah knows that the felicity of people lies in following the path of prophets, and His Wisdom requires to send prophets.

"... and Allah is All-Knowing, All-Wise."

****

۱۷۱- يا اَهْلَ الْكِتابِ لاتَغْلُوا فى دينِكَمْ وَلا تَقُولُوا

عَلَى اللّهِ اِلاَّ الْحَقَّ

اِنَّمَا الْمَسيحُ عيسَى ابْنُ مَرْيَمَ رَسُولُ اللّهِ

وَكَلِمَتُهُ اَلْقبها اِلى مَرْيَمَ وَرُوحٌ مِنْهُ فَامِنُوا بِاللّهِ وَرُسُلِه

وَلا تَقُولُوا ثَلاثَهٌ

اِنْتَهُوا خَيْرًا لَكُمْ اِنَّمَا اللّهُ اِلهٌ واحِدٌ سُبْحانَهُ اَنْ يَكُونَ لَهُ وَلَدٌ

لَهُ ما فِى السَّمواتِ وَما فِى الْاَرْضِ

وَكَفى بِاللّهِ وَكيلاً

۱۷۱. " O' People of the Book! do not exagerate in your religion, and do not say upon Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His Word that He cast unto Mary and a Spirit from Him. So believe in Allah and His messengers, and do not say (Allah is) a Trinity. Desist! it is good for you;

verily Allah is only One God. Far be it from His Glory that there be for Him a son; to Him belongs whatever is in heavens and whatever is in the earth; and Allah is sufficient as a Protector."

Commentary: verse ۱۷۱

Adapting to the contents of the previous verses which were about the People of the Book and pagans, in this verse the Qur'ān has pointed to one of the most important deviations of the society of the Christians, i.e. trinity or believing in three foldness (the father, the son, and the Holy Gost). In a short and reasonable sentence, it tells them to avoid this great aberration.

At first, it warns them that:

" O' People of the Book! do not exagerate in your religion,

"... .and do not say upon Allah save the truth

The subject of exageration about the religious leaders has been one of the most important origins of deviation in heavenly religions. For this reason, Islam has treated .'with a severe strictness against Extremists, `Qalāt

.So, in Islamic jurisprudence, Qalāt have been introduced as the worst infidels

Then the verse hints to some points where each of which is as a reason for the :nullification of trinity, and divinity of Jesus (a.s.). They are as follows

:Jesus (a.s.) was but a son of Mary -١

"... ,The Messiah, Jesus son of Mary ..."

This phrase indicates that Jesus, similar to every other human being, was in the womb of his mother, and passed the foetal course. Like any other members of men, he was born, sucked milk and grew up in the bosom of his mother. In other words, all the human qualities existed in him (a.s.). How can such a person, who is object to the laws of nature and the changes of the world of matter, be a God without beginning and .without end

Jesus was the messenger of Allah and he was sent by Him. This rank does not fit -٢ :with his divinity

"... ,was only a messenger of Allah..."

Jesus was the ` word ' of Allah that He cast unto Mary. This meaning is for hinting to -٣ the fact that Jesus was a creature of Allah. In the same manner that ` words ' are His .creatures, all the things of the world of creation are creatures of Allah, too

Jesus is a ` spirit ' that has been created by Allah (s.w.t.). This expression that has -۴ been mentioned in the Qur'ān for the creation of ` Adam ', or, in another sense for the creation of humankind, points to that spirit which Allah created and set in the selves of .human beings, in general, and in Jesus and prophets, in particular

"… .and a spirit from Him…"

:Next to stating this meaning, the Qur'ān says

So believe in Allah and His messengers, and do not say (Allah is) a Trinity. Desist! it …"
"… ;is good for you

Here, the Qur'ān emphasizes on the unity of Allah once more and

:says

"... .verily Allah is only One God ..."

This phrase means that you believe in oneness of God, and yet in the meantime, you accept trinity. But if Allah had a child, the child would be like Him, and, in this case, .oneness of God is meaningless

How can Allah have a child while He is far from being in need of the deficiency of wife .and child, and from the deficiency of body and of being a body

"... ;Far be it from His Glory that there be for Him a son ..."

Besides that, He is the possessor of what is in the heavens and the earth. They are all His creatures and He is the Creator of them all. And, Muses (a.s.) is one of these .creatures

"... ;to Him belongs whatever is in heavens and whatever is in the earth..."

How can an exceptional case be assumed for Him? Can a slave and a creature be both the child and the creator of his possessor! Allah not only is the Creator and the Possessor of them but also is a controller, protector,sustainer, and gaurdian of them. .And, He is sufficient to direct and guard them

".and Allah is sufficient as a protector..."

Basically, how is the Lord in need of a child, the One Who is without beginning and without end, and Who is in charge of the guardianship of all creatures from beginning to the end ? Is He like us, the mortals, to demand a child in order to substitude that ?child after His death

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Section ۲۴: Messengership of Jesus Law of Inheritance

Point

Jesus only a servant of Allah and His Messenger The manifest proof from Allah and

.the Divine Light The Law of Inheritance further detailed

۱۷۲- لَنْ يَسْتَنكِفَ الْمَسيحُ اَنْ يَكُونَ عَبْدًا لِلّهِ

وَلاَ الْمَلئِكَهُ الْمُقَرَّبُونَ

وَمَنْ يَسْتَنْكِفْ عَنْ عِبادَتِه وَيَسْتَكْبِرْ

فَسَيَحْشُرُهُمْ اِلَيْهِ جَميعًا

.۱۷۲ " -Never would Messiah disdain to be a servant of Allah, nor would the near ,stationed angels; and whoever disdains His service, and prides

".He will gather them all soon to Him

Commentary: verse ۱۷۲

Jesus himself declares that he is the servant of Allah. Why do you know him the Allah's :child? Be not more royalistic than the king. The holy verse says

"... ,Never would Messiah disdain to be a servant of Allah "

.The one who is a worshipper cannot he an object of worship

Concerning this matter, Imam Ridā (a.s.) told Jāthliq, the leader of the Christians: " All the qualities of Jesus were good save that he was not a good worshipper." Jāthliq became inconvenient and said that Jesus did the best worship. Imam (a.s.) enquired: " Whom did he worship? " Jāthliq said nothing, since he understood that the purpose of Imam (a.s.) was to teach that a `worshipper' could not be an `object of worship ', and .' ` God

Near-stationed angels (including ` Rūḥ-ul-Ghudus ', Holy spirit) also

p: ٢٣٧

?do worship Allah, why do you count Holy spirit one of the three gods

"... ;nor would the near-stationed angels ..."

The main cause of leaving worship is usually pride. Then, when the spirit of .haughtiness comes, it brings forth all kinds of danger at its back

"... ,and whoever disdains His service, and prides ..."

?If Jesus and the nearstationed angels worship Allah, why do we not worship Him

However, the return of all human beings is unto Allah. So, we should be in awe of the .Hereafter and be not haughty

".He will gather them all soon to Him..."

****

۱۷۳- فَاَمَّا الَّذينَ امَنُوا وَعَمِلُوا الصّالِحاتِ

فَيُوَفِّيهِمْ اُجُورَهُمْ وَيَزيدُهُم مِنْ فَضْلِه

وَاَمَّا الَّذينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذابًا اَليمًا

وَلايَجِدُونَ لَهُمْ مِنْ دُونِ اللّهِ وَلِيًّا وَلا نَصيرًا

۱۷۳. " Then, as for those who believe and do righteous deeds, He will pay them their rewards fully and will bestow them more out of His Grace,

and as for those who disdain and pride, He will punish them with a painful chastisement. And they will not find for themselves,

besides Allah, any guardian or helper. "

Commentary: verse ۱۷۳

The Way to Felicity Is both Faith and Good Deed:

Faith stands first and then there comes forth good deed. Yet they are both together. Deeds without faith and faith without deeds do not cause felicity and Heaven for you. The verse says:

" Then, as for those who believe and do righteous deeds, ... "

If you wish to be godly, pay the complete wage to the workers who work for you and even with a little more.

"...He will pay them their rewards fully and will bestow them more out of His Grace, ... "

Without having true faith and righteous deeds, you must not expect any intercession from the prophets.

"...and as for those who disdain and pride, He will punish them with a painful chastisement. And they will not find for themselves, besides Allah, any guardian or helper. "

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۱۷۴- یاأَیُّهَا النّاسُ قَدْ جاءَکُمْ بُرْهانٌ مِنْ رَبِّکُمْ

وَأَنْزَلْنا إِلَیْکُمْ نُوراً مُبِیناً

O' mankind! there has come for you a (firm) proof from your Lord and " .۱۷۴

".We have sent down to you a manifest light

Commentary: verse ۱۷۴

Point

Basing on the Islamic literature, the purpose of the Qur'ānic phrase ` a (firm) proof ', in this verse, is the Prophet himself (p.b.u.h.) , and the purpose of ` a manifest light ' is (the Qur'ān.(۱

The Prophet of Allah, indeed, is the proof of his religion, because such a book and knowledge has been introduced by an illiterate person that the more the time progresses and sciences develop, the rightfulness of the religion and the depth of its .teachings will become more clear

:Explanations

.Islam talks to all peoples, all generations, and all periods. Its message is worldly -۱

"... !O' mankind "

.The Qur'ān is a book of reasoning, guidance and light -۲

".and We have sent down to you a manifest light ..."

.Sending light and proof is from among the signs of Allah's Lordship -۳

"... there has come for you a (firm) proof from your Lord ..."

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At-Tafsir-us-Safi, vol. ۱, p. ۴۷۵ ۱ -۱

۱۷۵- فَاَمَّا الَّذینَ امَنُوا بِاللّهِ وَاعْتَصَمُوا بِه

فَسَیُدْخِلُهُمْ فی رَحْمَهٍ مِنْهُ وَفَضْلٍ وَیَهْدیهِمْ اِلَیْهِ صِراطًا مُسْتَقیمًا

.۱۷۵ " Then as for those who believe in Allah, and hold fast to Him,

shortly He will admit them to Mercy from Him and Grace;

and will guide them toward Himself through a straight way."

Commentary: verse ۱۷۵

The objective meaning of the above-mentioned holy phrase: ` and hold fast to Him ' may be holding fast to the godly saints and leaders which works as a barrier against dispersion and division. It is cited in ` Jāmi`ah Supplication ' thus:

"... the person who holds fast to you, he has verily held to Allah..."

It was pointed out in the two previous verses that the means of receiving the grace and favour of Allah should be faith and good deeds, while, in this verse, the means is faith and holding fast to Allah. This shows that ` faith and holding fast to Allah ' is the same as faith and good deeds. These two meanings have frequently been mentioned beside each other in the Qur'ān.

" Then as for those who believe in Allah, and hold fast to Him, shortly He will admit them to Mercy from Him and Grace; ..."

Therefore, the straight way, or the way of guidance, is the way which leads man to Allah. It says:

"...and will guide them toward Himself through a straight way."

This fact should also be noted that according to the Islamic authentic narrations, the Qur'ānic phrase ` straight way ' has been rendered into Amir-ul-Mu'mineen Ali (a.s.) and Ahlul-Bayt (a.s.). (۱)

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Tafsir-ul-Burhan, vol. ۱, p. ۴۲۹; Tafasir-us-Safi, vol. ۱, p. ۴۸۶ ۱ -۱

۱۷۶- يَسْتَفْتُونَکَ قُلِ اللّهُ يُفْتيکُمْ فِی الْکَلالَهِ

اِنِ امْرُؤٌا هَلَکَ لَيْسَ لَهُ وَلَدٌ وَلَهُ اُخْتٌ فَلَها نِصْفُ ما تَرَکَ

وَهُوَ يَرِثُها اِنْ لَمْ يَکُنْ لَها وَلَدٌ

فَاِنْ کانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثانِ مِمّا تَرَکَ

وَاِنْ کانُوا اِخْوَةً رِجالاً وَنِساءً فَلِلذَّکَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ

يُبَيِّنُ اللّهُ لَکُمْ اَنْ تَضِلُّوا

وَاللّهُ بِکُلِّ شَیْ ءٍ عَليمٌ

۱۷۶. " They ask you for a pronouncement. Say: Allah pronounces to you concerning the Kalālah (paternal, or paternal and maternal,

brother and sister). If a man dies and he has no offspring, but he has a sister, for her shall be half of what he leaves;

and he shall inherit from her (wholly) if she has no offspring;

but if there be two (sisters), then they shall have two-thirds of what he leaves;

and if there be (some) brothers and sisters, then for the male shall be the like of the shares of two females.

Allah, makes clear (the laws) to you, lest you should go astray,

and Allah is All-Knowing of all things. "

Occasion of Revelation: verse ۱۷۶

It is narrated from Jābir-ibn-`Abdillāh Anṣāry who said that once he was seriously ill. The holy Prophet (p.b.u.h.) went to visit him in his house where he (p.b.u.h.) made ablution and besprinkled Jābir with some drops from the water of his ablution (as a remedy). Abdillāh, who was thinking of his death, told the holy Prophet (p.b.u.h.): " My

" ?heirs are my sisters. How is their heritage

Then, this verse, which is called ` the verse of duties ', was revealed and made the .standard of their inheritance clear

p: ۲۴۲

Some commentators of the Qur'ān believe that this holy verse is the last verse that .was revealed to the holy Prophet (p.b.u.h.) about the commandments of Islam

Commentary: verse ۱۷۶

This verse states the amounts of the inheritance of brothers and sisters. As it was mentioned in the commentary upon the beginning verses of this Sura, verse ۱۲, there .are two verses in the Qur'ān revealed upon the inheritance of brothers and sisters

One of them is the very verse ۱۲ which speaks about the maternal brothers and sisters, and the second one is the verse under discussion which is about the parental :sisters and brothers or about only paternal brothers and sisters. It says

They ask you for a pronouncement. Say: Allah pronounces to you concerning the " "... .(Kalālah (paternal, or paternal and maternal, brother and sister

:Then, the Qur'ān points to a few commandments as follows

:The verse says -۱

If a man dies and he has no offspring, but he has a sister, for her shall be half of ..." "... ;what he leaves

It continues the statement that: if a woman dies and she has no child but she has -۲ one brother (a parental brother or a mere paternal brother) all his heritage belongs to :that one brother. It says

"... ;and he shall inherit from her (wholly) if she has no offspring..."

If a person dies and there remains two sisters after his death, they shall have two- -۳ "... ;thirds of what he leaves

"... ;but if there be two (sisters), then they shall have two-thirds of what he leaves..."

If the heirs of the dead are several brothers and sisters (more than two), they -۴ divide the whole inheritance among themselves so that the share of a brother is the

.like of the shares of two sisters

and if there be (some) brothers and sisters, then for the male shall be the like of ..."
"... .the shares of two females

At the end of the verse, the Qur'ān remarks that Allah states these

.facts for you so that you should not go astray and pave the path of felicity

Surely the way that Allah shows is a true and correct way), because He is All-Knowing) :of all things. It says

Allah, makes clear (the laws) to you, lest you should go astray, and Allah is All-..." ".Knowing of all things

However, Sura An-Nisā' has begun with the family discussions, and has ended with .the family affairs, too

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'The End of Sura An-Nisā

p: ۲۴۴

Sura Al–Ma'idah (No.۵) The beginning

Introduction to the Sura Al–Mā'idah

(Sura Al-Mā'idah (The Food) No. ۵ (۱۲۰ Verses

In The Name of Allah, The Beneficent, The Merciful

This Sura has been called Al-Mā'idah (the food), because of the invocation of Jesus .(a.s.) that he asked for the descent of heavenly food, mentioned in this Sura, verse ۱۱۴

.The Arabic term /Mā'idah/ originally is used for a tray with food inside

Sura Al-Mā'idah contains ۱۲۰ verses, and, comparing all Suras of the Qur'ān, the most frequence of the phrase ` O' you who have Faith! ' has occurred in this Sura. For example, in Sura Al-Baqarah, No. ۲, this phrase has been repeated eleven times, but .in this Sura it has been recited ۱۶ times

:The subject matters referred to in this Sura are questions such as

mastership and leadership, rejecting the belief of trinity in Christians, fulfilling the promise, testifying with justice, prohibition of murder, some commandments upon .edibles, ablution, dry ablution, social justice, and so on

Since it is the last Sura which was revealed, at the beginning of the Sura it enjoins to :fulfilling all the promises and pledges by the phrase

.' fulfil the promises `

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Section ١: General Discipline

Point

Fulfilment of covenants Obligations relating to Pilgrimage Regulations regarding

food Perfection of the Faith Islam chosen to be the Religion

.Dealings with the non-Muslims

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيْم

In The Name of Allah, The Beneficent, The Merciful

١- ياأَيُّهَا الَّذينَ امَنُوا اَوْفُوا بِالْعُقُودِ اُحِلَّتْ لَكُمْ بَهيمَهُ الْاَنْعامِ

اِلّا ما يُتْلى عَلَيْكُمْ غَيْرَ مُحِلّى الصَّيْدِ وَاَنتُمْ حُرُمٌ

اِنَّ اللّهَ يَحْكُمُ ما يُريدُ

.(O' you who have Faith! fulfil the contracts (made by you or people " .١

The four-footed animals are lawful to you (for food) except those which will be recited .unto you, pilgrim garb, and while you are in deem not game permitted to be hunted

".Verily, Allah decrees whatever He intends

Commentary: verse ١

Muslims should earnestly fulfil any covenant and every kind of contract that they have made. These covenants are irrespective of the recorded contracts and the oral contracts, whether they are political, economical, social, and both with authorative and weak people, friend or

.enemy

The Holy Qur'ān enjoins Muslims that the contracts with pagans should be fulfilled, too. Sura At-Taubah, No. ۹, verse ۴ says: "... so fulfil their contract ...". According to a tradition from Imam Sādiq (a.s.), recorded in Al-Kāfī, vol. ۱, p. ۱۶۲ even the fulfilment of .agreements with the sinners is necessary

These covenants may be with Allah (s.w.t.) (like vows and promises), or with people who can be an individual or a group, young or old. The contracts may be with the countries in neighbourhood, or those of international formation. However, as in the same manner that breach of promise and iniquity is the secret of deprivations, (۱) .fulfilling the promises is the cause of gains and enjoyments

And it ought to be noted that the heavenly Books are also Allah's covenants to which should we be loyal and fulfil them entirely. The Old Testament (the Turah), the New Testament (the Evangel) and the Present Testament (the Qur'ān) all are referred to in the Islamic literature. In a tradition, Imam Sādiq (a.s.) said: " Al-Qur'ān is the covenant (of Allah unto His people...".(۲

However, faith is the basis of fulfilling the promises and vows. The holy Prophet Muhammad (p.b.u.h.) said: " There is no religion for the person who does not fulfil his promise." If the agreements and promises be not kept, the basis of the society and .common confidence will fail, and, at that line, disorder comes forth

"... .(O' you who have Faith! fulfil the contracts (made by you or people "

Then, following the ordinance of fulfilling the promises, which involves the entire ordinances and divine covenants, the Qur'ān states a number of Islamic ordinances. :At first, it refers to the meat of some animals that can be lawful. It says

"... (The four-footed animals are lawful to you (for food..."

:But, in this ordinance, it has excepted the meat of two animals to be lawful. It says

except those which will be recited unto you, and while you are in..."

The reference is Sura An-Nisa, No. ۴, verse ۱۶۰, and Sura Al-An'am, No. ۶, verse ۱۴۶ ۱ -۱

Bihar-ul-Anwar, vol. ۱۶, p. ۱۴۴; vol. ۶۹, p. ۱۹۸ ۲ -۲

"... .pilgrim garb, deem not game permitted to be hunted

And Allah is willful to decree whatever ordinance He pleases, since He is Omniscient and Omnicompetent. This means that He decrees whatever ordinance which is good .for the servants, and His Wisdom requires it

****

٢- ياأَيُّهَا الَّذينَ امَنُوا لاتُحِلّوا شَعائِرَ اللّهِ

وَلاالشَّهْرَ الْحَرامَ وَلاَ الْهَدْىَ وَلاَ الْقَلائِدَ وَلا امّينَ الْبَيْتَ

الْحَرامَ يَبْتَغُونَ فَضْلاً مِنْ رَّبِّهِمْ وَرِضْو نًا

وَإِذا حَلَلْتُمْ فَاصْطادُوا

وَلا يَجْرِمَنَّكُمْ شَنئانُ قَوْمٍ اَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرامِ

اَنْ تَعْتَدُوا وَتَعاوَنُوا عَلَى الْبِرِّ وَالتَّقْوى

وَلاتَعاوَنُوا عَلَى الاْثْمِ وَالْعُدْو انِ وَاتَّقُوا اللّهَ اِنَّ اللّهَ شَديدُ

الْعِقابِ

٢. " O' you who have Faith! do not profane Allah's Monuments,

nor the sacred month, nor the offering, nor the sacrificial animals with garlands, nor those going to the Sacred House seeking the grace and pleasure of their Lord. And when you are free from the pilgrim garb (and acts of Umrah), then (you can) hunt. And let not hatred of a people (once) hindered you from the sacred Mosque move you to commit aggression.

And cooperate in righteousness and piety, but do not cooperate in sin and transgression; and be in awe of Allah (for), verily, Allah is severe in penalty."

Commentary: verse ٢

Eight Divine Ordinances in a Verse:

In this verse, several Islamic magnificent ordinances, among the latest ordinances that were revealed to the Prophet (p.b.u.h.), are referred to.

All of these ordinances, or most of them, are related to Hajj pilgrimage and visiting the Sacred House:

١- At first it addresses the believers and enjoins them not to violate

the sanctity of the symbols of Allah and not to consider their prohibition as lawful. It :says

"... ,O' you who have Faith! do not profane Allah's Monuments "

Keep the sanctity of the sacred months and refrain from fighting in these sacred -٢ .months

"... ,nor the sacred month..."

Do not consider lawful the offering and the sacrificial animals which you bring for -٣ Hajj, whether they are with garlands or without garlands, and let them reach the .place of sacrifice and then they can be sacrificed there

All the pilgrims to the Sacred House should be enjoyed a complete freedom in the -۴ rites of this Islamic great duty. In this work, there is not any privilege between .nations, individuals, races, and languages

Therefore, you must not bring into trouble those who set out for visiting the Sacred House and seeking the grace and pleasure of Allah, or even for obtaining some comercial gains, whether they are friends or enemies of yours. When they are simply .Muslims and are called as pilgrims of the Sacred House, they are in immunity

The prohibition of hunting, in Hajj performances, is limited to the time of wearing -۵ pilgrim garment. Thus, when you come out of pilgrim garment while performing the .rites of Hajj or Umrah, hunting is allowed for you

And when you are free from the pilgrim garb (and acts of Umrah), then (you can) ..." "... .hunt

If in the course of Hudaybiyyah pagans hindered you from going into the Sacred -۶ House and did not allow you to perform the concerning sacred rites of the Pilgrimage, this happening should not cause you to renew the old hostilites after they becoming .Muslims, and hinder them from going into the Sacred House

And let not hatred of a people (once) hindered you from the sacred Mosque move ..."

"... .you to commit aggression

A general law can be extracted from this statement. This law is that never should Muslims be malicious and revenge the incidents that happened in old times.

Then, in order to complete the former discussion, the holy verse

p: ۲۵۰

:continues saying

And cooperate in righteousness and piety, but do not cooperate in sin and..." "... ;transgression

:The Arabic term /birr/ has a vast meaning, including: having faith in

Allah, Resurrection, prophets, heavenly Books, and angels. The word also means: helping the deprive in the society, fulfilling the contracts properly, being patient in affairs, and helping in righteousness. For example, if the act of studying and learning is a work of righteousness, its facilities, such as: building schools, libraries, laboratories, providing books, vehicles, training teachers, encouraging both teachers and students, etc, all are the examples of ` helping in righteousness '. There are many traditions in Islamic literature in which we have been instructed to helping in goodness and assisting the oppressed and the deprived, and we have also been prohibited from assisting the oppressors. Here, we mention only a few of them as a :blessing

Helping a Muslim believer, in comparison, is better than performing one month (recommendable fast and spiritual retreat. (Wasā'il-ush- Shī`ah, vol. ۱۱, p. ۳۴۵

Imam Sādiq (a.s.) said: " Whoever steps forth for helping others, has the reward equal (to a striver in the Holy War." (Wasā'il-ush-Shī`ah, vol. ۸, p. ۵۸۶

He (a.s.) also said: " And whoever assists a transgressor, he himself is as a (transgressor." (Wasā'il-ush-Shī`ah, vol. ۱۱, p. ۳۴۵

We have also been enjoined even not to help a transgressor in building a mosque. ((Wasā'il-ush-Shī`ah, vol. ۱۲, p. ۱۳۰

We ought not to sell grapes to the maker of wine, not to give weapon to a tyrant, not to allow a plotter to act, not to give vehicles to

Taqūts (tyrants) to go to Mecca, not to tell the secrets to the persons with little .capacity, and not to smile to a sinner

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The Arabic text and the English translation of verse ٣

٣- حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزيرِ

وَما اُهِلَّ لِغَيْرِ اللّهِ بِه وَالْمُنْخَنِقَهُ وَالْمَوْقُوذَهُ وَالْمُتَرَدِّيَهُ وَالنَّطيحَهُ

وَما اَكَلَ السَّبُعُ اِلّا ما ذَكَّيْتُمْ وَما ذُبِحَ عَلَى النُّصُبِ

وَاَنْ تَسْتَقْسِمُواْ بِالْاَزْلامِ ذ لِكُمْ فِسْقُ

اَلْيَوْمَ يَئِسَ الَّذينَ كَفَرُوا مِن دينِكُمْ

فَلا تَخْشَوْهُمْ وَاخْشَوْنِ

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دينَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتى

وَرَضيتُ لَكُمُ الْاِسْلامَ دينًا

فَمَنِ اضْطُرَّ فى مَخْمَصَهٍ غَيْرَ مُتَجَانِفٍ لِاِثْمٍ

فَاِنَّ اللّهَ غَفُورٌ رَحيمٌ

٣. " Forbidden to you (for food) are carrion, blood, the flesh of swine,

what has been (slaughtered) in the name of any other than that of Allah, and the beast strangled, beaten to death, killed by a fall,

the gored to death by a horn, and that which a wild beast has begun to eat,

(all are unlawful), except what you slaughter (in accordance with the prescribed law).

And (also forbidden is to you) what has been slaughtered before idols, or that you divide by the arrows; (all) that is ungodliness.

Today those who disbelieve have despaired of your religion, so do not dread them but dread Me.

Today have I perfected your religion for you, and completed My favour on you, and I have chosen for you Islam as a religion. But, whoever is helplessly forced by hunger,

without inclining to sin, (can enjoy the forbidden food), then verily Allah is forgiving, ".Merciful

Point

At the beginning of this Sura, there was a statement which pointed out to the meat of the beast being lawful for eating, except what would be said thereafter. This verse, in fact, is the explanation upon the same exceptions. Here, there are eleven things .which have been ordained to be prohibited

:At first, it says

Forbidden to you (for food) are carrion, blood, the flesh of swine, what has been " "... ,(slaughtered) in the name of any other than that of Allah, the beast strangled

The meat of this kind of beast is forbidden to be eaten, whether the action is done spontaneously, or by the beast, or by a person. It had been customary at the Age of Ignorance that sometimes the animal was put between two sticks or two branches of a tree, and then it was pressed thereby so much so that it died. After that, the meat of such animal was consumed by them. It is also forbidden in Islam to eat the meat of .the animals which are tortured, or beaten to death, or die because of a disease

"... beaten to death, killed by a fall, the gored to death by a horn ..."

It is cited in At-Tafsir-ul-Qurtubī that it was a custom among some Arabs that, for the sake of idols, they would beat a few sorts of animals until they died. They considered .that action a kind of worship

:The verse also continues saying

"... ,(and that which a wild beast has begun to eat, (all are unlawful..."

Then, following the prohibition of the aforementioned items, the Qur'ān implies: if, before that those animals die, they can be taken and slaughtered in accordance with the Islamic laws, and sufficient blood comes out of their bodies, they will be lawful. :The verse says

"... .(except what you slaughter (in accordance with the prescribed law..."

At the Age of Ignorance, some idol worshippers had settled some pieces of stone .around Ka`bah which had had no special form or shape

They called them /nuṣub/ and they sacrificed animals before them and poured some blood of the sacrificial animal over the idols. The only distinguished difference between these stones and idols was that idols had a special shape and face, but ,/nuṣub/ had not. In the verse under discussion

Islam has forbidden eating the meat of such animals, and says the animals which are .slaughtered on the idols or before them are all forbidden for you to eat

"... ,And (also forbidden is to you) what has been slaughtered before idols..."

It is clear, of course, that the prohibition of this kind of meal has a moral and spiritual .aspect, not a bodily and material one

Another kind of animal which the verse points out as unlawful, are those which are killed and divided in the form of lottery. The action was in this manner that: ten persons among themselves laid a bet and bought an animal to kill . Then they put ten arrow shafts in a bag, on seven of them was written `gainer', while on the rest was written ` loser '. They took those shafts out of the bag as the manner of lottery one after another by the name of the ten persons. Those for whose names the seven ` gainers 'came out, had a share of meat without paying anything; but those three persons, for whose names the three `losers' were given, had to pay one-third of the price of the animal without having a share of its meat. These arrow shafts were called /'azlām/. Islam prohibited eating such meat. It was not for the reason that the meat itself was unlawful, but for the reason that it had a form of gambling and lottery. So, it :says

"... ;or that you divide by the arrows ..."

It is evident that the prohibition of gambling, and the like of it, is not allocated to the meat of animals, but when it is done on a thing, it is forbidden, because it is a place .where all unexpected social harms and superstitions can be assembled

:Then, finally, in order to emphasize more on the prohibition of all these deeds, it says

"... .all) that is ungodliness) ..."

Moderation in the Usage of Meat

From the totality of the above discussions, as well as other Islamic literature, it is understood that the style of Islam in consuming kinds of meat, like its other

commandments, is a perfectly moderate style. That is, neither it is like the people of the Age of Ignorance, who consumed the meat of lizard, carrion, blood, and the like of them or like many people of

the West who, today, do not remanciate eating even the meat of crabs and some worms, nor it is like some Hindus, who believe that eating meat is absolutely forbidden. Thus, Islam ordains that the meat of those animals which contains pure nutriment and is not hatred, to be lawful (halāl), and, by giving some conditions for the .usage of some kinds of meat, has rejected the styles of excess and defect

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Next to the statement of the above-mentioned ordinances, there are also two :expressive phrases mentioned in the verse under discussion. At first, it says

Today those who disbelieve have despaired of your religion, so do not dread them ..." "... .but dread Me

:Then, it continues saying

Today have I perfected your religion for you, and completed My favour on you, and ..." "... .I have chosen for you Islam as a religion

The Day of Qadir-i-Khum

Which day is the day of the perfection of religion? What is the purpose of the word ` ?today ' which has been repeated in the couple of above sentences

."The answer to the first question is: " The Day of Qadir-i-Khum

This fact has been cited by Shi`ite commentators in their books, in the case that many .traditions referred to by the scholars of both great sects of Islam

Sunnites and Shi`ites confirm it, and it completely fits with the contents of the verse. That day was the day when the Prophet of Islam (p.b.u.h.) formally assigned Amir-ul-Mu'mineen Ali (a.s.) as his successor. It was on that day that Islam reached its final perfection and pagans sank deep inside the waves of their despair. They expected Islam to be subsistent in person and, by diminishing the Prophet (p.b.u.h.), the circumstances would change to the former state, so that Islam could gradually vanish.

But when they observed that a man was elected as the successor of the Prophet and people paid allegiance to him who, next to the Prophet (p.b.u.h.), was peerless among Muslims from the point of knowledge, virtue, power, and justice, despair and hopelessness, due to the future of Islam, surrounded them, and they found that it was a fixed and permanent religion.

An interesting point, which must be paid attention to here, is that the Qur'ān in Sura :An-Nūr, No. ۲۴, verse ۵۵ says

Allah has promised to those of you who believe and do good that He will most " certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for "... ;them and that He will certainly, after their fear, give them security in exchange

In this verse, Allah says that He will establish for them on the earth the religion which He has chosen for them. Regarding the fact that Sura An-Nūr has been revealed before Sura Al-Mā'idah, and noting that the sentence " and chosen for you Islam as a religion," which has been revealed in the verse under discussion upon the mastership of Ali (a.s.), we deduce that Islam will be firmly established and grounded on the earth when it be combined with ` mastership ', because this is the very Islam that Allah has chosen and has promised those who believe to establish it firmly on the earth. In other more clear words, Islam will be a world-wide religion in the case that it be not separated from the subject of love of Ahlul-Bayt /wilāyah/ (the loyalty or allegiance to .(the Imams

Another matter that can be deduced from the combination of Sura An-Nūr, verse ۵۵ with the verse under discussion is that: in the former verse three promises have been given to the believers. The first is that they be made rulers in the earth. The second is security and peace for the worshippers of the Lord; and the third is the establishment .of a religion that Allah has chosen

Those three promises were actually done on the day of Qadīr-i-Khum (۱۸th Zul-Hijjah) when the verse: "... Today have I perfected your religion for you ..." was revealed, because the perfect complete example of a believing person with good deed meant Ali (a.s.), the one who was assigned as the successor of the Prophet (p.b.u.h.). It was :then that with the meaning of

Today those who disbelieve have dispaired of your religion ..." Muslims were set in a ` relative security and peace; and also with the meaning of ` ...and chosen for you Islam (as religion " the chosen religion of the Lord was established among Muslims." (۱)

Inside the verse of prohibition sorts of forbidden meat of carrion were mentioned ۱ -۱ in order that they be protected from the perversion of opponents. Just like a person who puts his jewels inside other ordinary goods to be protected from bring taken away

At the end of the verse, it has returned again to the discussion of the sorts of :prohibited meat and expresses the ordinance of the case of exigency. It says

But, whoever is helplessly forced by hunger, without inclining to sin, (can enjoy the ..." ".forbidden food), then verily Allah is forgiving, Merciful

:Explanations

The firmness of the religious school depends on a correct leadership. So, with its -۱ .existence, all the infidels became hopeless at that time

If the leader of the day of Qadīr (and wilāyah) exists in the society, Muslims must -۲ .not have any fear

The most important window of the hope of infidels was the departure of the -۳ Muslims' leader (p.b.u.h.). By the assignment of Amir-ul-Mu'mineen Ali (a.s.) for the .leadership, that window was closed

.However, the religion without having a leader is not complete

The infidels, without the leader of Qadīr, have many hopes and with that leader -۴ being appointed, they become hopeless. Then all infidels are on one side and `Ali-ibn- .'Abī-Tālib is on another side

****

۴- یَسئَلُونَکَ ماذا اُحِلَّ لَهُمْ قُلْ اُحِلَّ لَکَمُ الطَّیِّباتُ

وَما عَلَّمْتُمْ مِنَ الْجَوارِحِ مُکَلِّبینَ تُعَلِّمُونَهُنَّ مِمّا عَلَّمَکُمُ اللّهُ

فَکُلُوا مِمّا اَمْسَکْنَ عَلَیْکُمْ وَاذْکُرُوا اسْمَ اللّهِ عَلَیْهِ

وَاتَّقُوا اللّهَ اِنَّ اللّهَ سَریعُ الْحِسابِ

.O' Muhammad!) they ask you what has been made lawful for them) " .۴

;Say: ` Good things have been made lawful for you

,and such hunting creatures as you teach, training them as hounds

and teaching them of what Allah has taught you, then eat what they seize for you and ;mention Allah's Name over it. And be in awe of Allah

".verily Allah is swift in reckoning

Occasion of Revelation: verse ۴

There are several occasions of revelation mentioned upon this verse, the most :appropriate of which is as follows

Two companions of the holy Prophet (p.b.u.h.) by the names of Zayd-ul-Khayr and `Uday-ibn-Hātam once went to him (p.b.u.h.) and said that they were among a group who used to hunt with falcons and hunting-dogs. Those hunting-dogs would take the animals whose meat were lawful (for eating). Some of the animals would be fetched alive and killed by them, but some others would be killed by the hunting-dogs, before they had opportunities to kill them according to the Islamic law. They asked that while they knew that the meat of carrion was unlawful for them to eat, what their duty was .to do. Then, the verse was revealed and answered them

Commentary: verse ۴

A Lawful Hunting

Following the commandments stated in the previous couple of verses upon the lawful and unlawful sorts of meat, another part of that subject is referred to in this verse, and, as an answer to their question, the Divine

:revelation says

.O' Muhammad!) they ask you what has been made lawful for them) "

"... ;Say: ` Good things have been made lawful for you

This means that what Islam has ordained as unlawful are among malignant and impure things. Thus, never the Divine law prohibits a pure animal which has naturally .been created for the usage and utility of human beings

:Then, the verse refers to the huntings when it says

and such hunting creatures as you teach, training them as hounds, and teaching..." "... ,them of what Allah has taught you

Therefore, the animals that hunting-dogs bring for you should be killed according to the law of Islam when they are alive. But, if the hunts die before the dogs can reach .them, they are lawful (ḥalāl), although they are not slaughtered

At the end of the verse, it points to two other circumstances of the conditions of such :hunt being lawful, saying

"...then eat what they seize for you..."

Thus, if the hunting-dogs have accustomed themselves to eat a portion of their own hunt and leave another portion, such hunt is not lawful. In fact, such a dog has neither been trained, nor what it leaves can be as an aspect of the Qur'ānic word / `alaykum/ .(for you), for the dog has hunted the animal for itself

:The second condition is

"... .and mention Allah's Name over it..."

:Then, in conclusion, in order that all these godly commandments be observed, it says

".And be in awe of Allah; verily Allah is swift in reckoning ..."

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۵- اَلْیَوْمَ اُحِلَّ لَکُمُ الطَّیِّباتُ

وَطَعامُ الَّذینَ اُوتُوا الْکِتابَ حِلٌّ لَّکُمْ وَطَعامُکُمْ حِلٌّ لَّهُمْ

وَالْمُحْصَناتُ مِنَ الْمُؤْمِناتِ وَالْمُحْصَناتُ مِنَ الَّذینَ اُوتُوا الْکِتابَ

مِنْ قَبْلِکُمْ اِذا اتَیْتُمُوهُنَّ اُجُورَهُنَّ مُحْصِنینَ غَیْرَ مُسافِحینَ

وَلا مُتَّخِذی اَخْدانٍ

وَمَنْ یَکْفُرْ بِالْایمانِ فَقَدْ حَبِطَ عَمَلُهُ

وَهُوَ فِی الْاخِرَهِ مِنَ الْخاسِرینَ

۵. " Today (all) good things have been made lawful for you, and (also) the food of those who have been given the Book is lawful for you, and your food is lawful for them.

And (so are) the chaste women from the believers and the chaste women from those who have been given the Book before you (are lawful for you) when you give them their dowries taking them in marriage,

not fornicating, nor taking them for paramours in secret.

And whoever denies the faith, his work indeed is vain, and he will be of the losers in the Hereafter. "

Commentary: verse ۵

Consuming Food of the People of the Book and Marrying them:

In this verse, which is the supplementary of the former verses, the Qur'ān says:

" Today (all) good things have been made lawful for you, and (also) the food of those who have been given the Book is lawful for you, and your food is lawful for them. ... "

The objective meaning of the phrase: "...the food of those who have been given the Book..." is something other than the meat of animals slaughtered by them.

It is narrated in a tradition from Imam Sādiq (a.s.) who, on commenting this verse, said: " The purpose of ` the food of those who have been given the Book ' is cereals and fruits, not their slaughtered (animals), since they do not recite the Name of Allah ".(when they slaughter (them

:Marrying with Non–Muslim Women

After referring the lawfulness of the food of the People of the Book, this verse speaks about the marriage of the immaculate women from among Muslims and the People of :the Book. It says

And (so are) the chaste women from the believers and the chaste women from ..." those who have been given the Book before you (are lawful for you) when you give "... ,them their dowries taking them in marriage

:Then the verse adds the statement

.taking (them) in marriage, not fornicating, nor taking them for paramours in secret..." "...

In fact, this part of the verse decreases also some restrictions which had existed before upon the marriage of Muslims with non-Muslims, and, thereby, it authorizes their marriage with the women of the People of the Book under some conditions. .More details about this subject should be studied in the Islamic jurisprudent books

This fact should also be said that in this world of today that many of customs of the Age of Ignorance have been revived in different forms, this sort of thought has also come into being that: there is no objection for single men or women to take paramours. It has appeared not only in a hidden form, similar to that manner that .existed in pre-Islamic era of Ignorance, but also manifestly

The world of today, from the point of sexual libertinism, indeed, has gone beyond what had existed in the Age of Ignorance. At that time, they considered only taking paramours in secret permissible, while these recent people know its manifest form unobjective, too, so that, with ultimate impudence, they are even proud of it. This

shameful custom, which can be counted a manifest obscene act, is one of the inauspicious presents which has been brought from West to East and has proved to be the origin of

.many misfortunes and crimes

In view of the fact that the above-mentioned facilities upon association with the People of the Book and marrying their women may be misused by some persons and, they, knowingly or unknowingly, may be driven towards them, at the end, the verse :warns the Muslims, saying

And whoever dinies the faith, his work indeed is vain, and he will be of the losers in ..." ".the Hereafter

This statement implies that these facilities, besides bringing some relief into your life, should work as a cause of influence and development of Islam among foreigners. It should not cause, of course, that you may be influenced by it and leave your own .religion. If it happens, your chastisement will be very hard and heavy

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Section ۲: Special cleanliness for Prayer –Equity enjoined

Point

Prescribed cleanliness for prayer Equity and piety enjoined To fear Allah alone and .not the enemies

۶- ياأَيُّهَا الَّذينَ امَنُوا

اِذا قُمْتُمْ اِلَى الصَّلوهِ فَاغْسِلُوا وُجوهَكُمْ وَاَيْديَكُمْ اِلَى الْمَرافِقِ

وَامْسَحُوا بِرُؤسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ

وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

وَاِنْ نْتُم مَرْضى اَوْ عَلى سَفَرٍ اَوْجاءَ اَحَدٌ مِنْكُمْ مِنَ الْغائِطِ

اَوْ ل-مَسْتُمُ النِّساءَ فَلَمْ تَجِدُوا ماءً فَتَيَمَّمُوا صَعيدًا طَيِّبًا

فَامْسَحُوا بِوُجوهِكُمْ وَاَيْديكُمْ مِنْهُ

ما يُريدُ اللّهُ لِيَجْعَلَ عَلَيْكُم مِنْ حَرَجٍ وَلكِن يُريدُ لِيُطَهِّرَكُمْ

وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُم لَعَلَّكُمْ تَشْكُرُونَ

۶. " O' you who have Faith! when you stand up for prayer, wash your faces, and your hands up to the elbows, and wipe a part of your heads and your feet up to the ankles; ,and if you are polluted

,then perform a total ablution; and if you are sick or on a journey

or one of you comes from the privy, or you have touched the women and you can find no water (for ablution or major ritual ablution), then betake yourselves to clean soil and wipe a part of your faces and your hands with some of it. Allah does not intend to put on you any difficulty, but He intends to purify you, and to complete His favour ".upon you in order that you might be thankful

In the former verses there were different statements mentioned about ` bodily purification and some material bounties '. This verse has pointed to the ` soul purification ' and what causes the purification of the self of Man. Here, a notable amount of the ordinances upon ablution, major ritual ablution, and dry ablution have been referred to, which are effective in soul purification. At first, it addresses the believing people and states the ordinances of ablution as follows:

" O' you who have Faith! when you stand up for prayer, wash your faces, and your hands up to the elbows, and wipe a part of your heads and your feet up to the ankles; ..."

Thus, only that part of the hand that has been mentioned in the verse must be washed. But its manner in the practice of the Prophet (p.b.u.h.) that has been conveyed to us by Ahlul-Bayt (a.s.), denotes that the elbows must be washed down to the fingers.

Then, the verse pays to the ordinance of the major ritual ablution when it says:

"... and if you are polluted, then perform a total ablution; ..."

It is clear that the objective meaning of the phrase: ` then perform a total ablution ' is to wash the whole body thoroughly.

The Arabic term /junub/ philologically means ` something goes away'.

So, a person in a state of ritual impurity is called /junub/ for the reason that the one must avoid doing actions such as: establishing prayers, staying in a mosque and the like of them while the person is in that state.

By the way, when the Holy Qur'ān in this verse enjoins the persons in the state of ritual impurity to perform a major ritual ablution for establishing prayers, it is understood that the major ritual ablution substitutes ablution.

Then, the verse continues its words referring to the statement of the ordinance of `

:dry ablution ', for the person who gets up and intends to keep prayers. It says

and if you are sick or on a journey, or one of you comes from the privy, or you have..."
,(touched the women and you can find no water (for ablution or major ritual ablution

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"... then betake yourselves to clean soil

:Next to this statement, the style of performing dry ablution is shortly stated. It says

"... .and wipe a part of your faces and your hands with some of it..."

And, to make it clear that there has been no restriction in the previous commandments when all of them have been legitimated for the sake of some :considerable expediences, at the end of the verse, it says

,Allah does not intend to put on you any difficulty ..."

,but He intends to purify you

".and to complete His favour upon you in order that you might be thankful

In deed, the statements mentioned in the above holy verse once more emphasizes on this fact that all divine commandments and Islamic enjoinments are assigned for the sake of people and for the protection of their rights. There has been no aim other than that. By these instructions, Allah intends people provide both spiritual and bodily .purification for themselves

.However, the final sentence of the holy verse conveys a general law

It denotes that the divine ordinances, in no aspect, are in the form of difficult .proposals, or onerous duties

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۷- وَاذْكُرُوا نِعْمَةَ اللّهِ عَلَيْكُمْ

وَمِيثاقَهُ الَّذى وَاثَقَكُمْ بِهِ اِذْ قُلْتُمْ سَمِعْنا وَاَطَعْنا وَاتَّقُوا اللّهَ

اِنَّ اللّهَ عَليمٌ بِذاتِ الصُّدُورِ

۷. " And remember Allah's favour on you and His covenant with which He has bound you, when you said: ` We heard and we obeyed '.

And be in awe of Allah,

surely Allah is aware of what is in the breasts."

Commentary: verse ۷

Divine Convictions

In this verse, the Qur'ān attracts the attention of the Muslims to the importance of the endless bounties of Allah, the most magnificent of which is faith and guidance. It says:

" And remember Allah's favour on you ..."

What favour is greater than that Muslims obtained all kinds of merits, honours and effective possibilities owing to Islam? Islam caused a group of people who had been before dispersed, ignorant, blood-thirsty immoral, and corrupter to change into a society who became organized, united, and intelligent, with abundant material and spiritual privileges and possibilities.

Then, the holy verse reminds them the covenant that they have compacted with Allah, and says:

"...and His covenant with which He has bound you, when you said: ` We heard and we obeyed ' ..."

This verse can be a hint to all the genetic and divine covenants, (the covenants that Allah has bound Man through primordial nature, or those that the holy Prophet (p.b.u.h.) has bound Muslims with in different circumstances.

Basing on many Islamic authentic traditions, the objective meaning of ` covenant ', mentioned in the verse under discussion, is the mastership of Amir-ul-Mu'mineen Ali (a.s.). It is the covenant that the Prophet (p.b.u.h.) took from them in Qadīr-i-Kḥum, on the day of Farewell Pilgrimage, and

(they accepted it, too. (1)

:To emphasize on this meaning, at the end of the verse, the Holy Qur'ān says

".and be in awe of Allah, surely Allah is aware of what is in the breasts..."

It is also narrated from Imam Bāqir (a.s.) who said that the holy Prophet (p.b.u.h.) stated both the prohibited things and the essentiality of mastership of Ali (a.s.) during (Farewell Pilgrimage.(2)

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1- At-Tafsīr-ul-Burhān, vol. 1, p. 454

2- Tafsir-i-Jawami-ul-Jami, vo. 2, p. 44

۸- یاأَیُّهَا الَّذینَ امَنُوا

کُونُوا قَوَّ امینَ لِلّهِ شُهَداءَ بِالْقِسْطِ وَلایَجْرِمَنَّکُمْ شَنئان قَوْمٍ عَلی

اَلّا تَعْدِلُوا اِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوی وَ اتَّقُوا اللّهَ

اِنَّ اللّهَ خَبیرُ بِما تَعْمَلُونَ

O' you who have Faith! be always uprite for Allah, bearers of witness with justice, " .۸ .and let not hatred of a people incite you not to act equitably

;Act equitably, that is nearer to piety, and be in awe of Allah

".verily Allah is well aware of what you do

Commentary: verse ۸

:An Earnest Invitation unto Justice

This verse invites to establishment of justice. At first, it addresses the believers and :says

"... ,O' you who have Faith! be always uprite for Allah, bearers of witness with justice "

After that, the verse points to one of the factors of deviation from justice, and warns Muslims as such that tribal hatreds and hostilities, or personal accounts, should not stand as a barrier in the way of the execution of justice and should not cause transgression over the rights of others, because justice is something beyond all of :them. It says

"... .and let not hatred of a people incite you not to act equitably..."

For the importance of the matter, it emphasizes on the subject of justice once more, :and says

"... ,Act equitably, that is nearer to piety..."

And, since justice is the most important element of piety and righteousness, for the

:third time, it adds as an emphasis that

".verily Allah is well aware of what you do ..."

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۹- وَعَدَ اللّهَ الَّذینَ امَنُوا وَعَمِلُوا الصّالِحاتِ

لَهُم مَّغْفِرَةٌ وَاَجْرٌ عَظیمٌ

۱۰- وَالَّذینَ کَفَرُوا وَکَذَّبُوا بِایاتِنا

اُوْلئِکَ اَصْحابُ الْجَحیمِ

۹. "Allah has promised those who believe and do good deeds that they will have forgiveness and a great reward."

۱۰. "And (as for) those who disbelieve and deny Our Signs (revelations), these are the companions of Hell."

Commentary: verses ۹-۱۰

Allah's way of treatment is such that, in the Qur'ān, next to the statement of some particular commandments, in order to emphasize and complete them, He points to some general laws and principals. So, here, in verse ۹, to emphasize on the subject of the excecution of justice and rightfully bearing witness, it says:

"Allah has promised those who believe and do good deeds that they will have forgiveness and a great reward."

In contrast with the above-mentioned group, there are those who reject Allah and deny His Signs, i.e. the verses of the Qur'ān. Such people will be in Hell. It says:

"And (as for) those who disbelieve and deny Our Signs (revelations), these are the companions of Hell."

It is worthy of attention that the phrases: ` forgiveness ' and ` a great reward ' are referred to in the verse as a promise of Allah (s.w.t.) where it says: " Allah has promised ...", while the ` retribution of Hell ' has been mentioned as a result of ` deeds '.

The verse implies that those who have deeds such as so and so, will

have a fate so and so. In fact, this meaning is a hint to the grace and favour of Allah (s.w.t.) regarding the rewards in the Hereafter which will never be paralleled with the .insignificant deeds of the mortals in this world

Also, the chastisements in the coming world have no aspect of vengeance, but they .are the fruit of the evil deeds of human beings in the present world

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۱۱- یاأَیُّهَا الَّذینَ امَنُوا

اذْكُرُوا نِعْمَتَ اللّهِ عَلَیْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ یَبْسُطُوا اِلَیْكُمْ اَیْدِیَهُمْ

فَكَفَّ أَیْدِیَهُمْ عَنكُمْ وَاتَّقُوا اللّهَ وَعَلَی اللّهَ

فَلْیَتَوَكَّلِ الْمُؤْمِنُونَ

O' you who have Faith! remember Allah's favour on you when a (hostile) people " .۱۱ were minded to stretch against you their hands, but He withheld their hands from you; and be in awe of Allah, and on Allah let the believers rely."

Commentary: verse ۱۱

Point

The opinions are divided on that which happening this verse was revealed for. Yet, it can be considered for all the instances that Muslims have relied on Allah and have victoriously rescued when confronting the evil attempt or attack of the enemy.

Still, the remembrance of the bounties of Allah (s.w.t.) is a kind of thanksgiving. It takes away pride and negligence from man and increases his love to the Lord.

"O' you who have Faith! remember Allah's favour on you when a (hostile) people were minded to stretch against you their hands, but He withheld their hands from you; and be in awe of Allah, and on Allah let the believers rely."

Explanations:

۱- Repelling the harms of the enemy is among the most important favours of Allah.

۲- Absorb the grace of Allah to yourself and repel the harm of the enemy through piety, Faith and relying on Him. (Similar to the condition that Allah leaves the enemy to predominate over persons, because of their committing sins, the same is to attentive to Him that causes the harms of enemies to be removed.)

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Section ٣: The Covenants with the Jews and the Christians

Point

The covenants with the Jews The covenants with the Christians

.The actual position of Jesus

١٢- وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِى إِسْرَاءِيلَ وَبَعَثْنَا مِنْهُمُ

اثْنَىْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّى مَعَكُمْ

لَئِنْ أَقَمْتُمُ الصَّلَوةَ وَءَاتَيْتُمُ الزَّكَوةَ وَءَامَنتُم بِرُسُلِى

وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا

لَّأُكَفِّرَنَّ عَنكُمْ سَيئاتِكُمْ

وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَارُ

فَمَن كَفَرَ بَعْدَ ذَلِكَ مِنكُمْ

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

١٢. " And certainly Allah made a covenant with the Children of Israel, and We raised among them twelve chiftains, and Allah said:

` Verily I am with you, if you keep up prayer and pay the poor-rate and believe in My messengers and assist them and lend Allah a kindly loan, I will most certainly cover your evil deeds and I will certainly cause you to enter Gardens beneath which rivers flow; but whoever among you disbelieves after that, has indeed strayed from the right path.

Commentary: verse ١٢

Point

The chiefs of the Israelites were twelve persons. The ministers of Moses (a.s.) and the

.custodians of the tuelve tribes were from among them

,It is narrated from the Messenger of Allah (p.b.u.h.) who, in a tradition

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said: " The vicegerents after me are twelve. They are as many as the chiefs of the Israelites " (١) The attempt of the opponents of Ahlul-Bayt (a.s.) is in vain when they try to adapt this figure to Orthodox Caliphs, Umayyid Caliphs, and the Caliphs of Abbasids, though it adapts to neither of them. There are, of course, many traditions recorded which denote that the Prophet himself (p.b.u.h.) mentioned the names of these twelve persons. According to his statement recorded in a tradition (٢) the first of them is Ali-ibn-Abītālib and their last one is Hadrat Mahdī (May Allah hasten his .(auspicious advent

The Arabic phrase: /`azzartumūhum/ is derived from the word /`azzara/ which means: to assist with honour '. Therefore, the Arabic term /ta`zīr/ refers to a kind of .assistance to the sinner in abandoning the crime

That is why that Islamic punishments have the function of education rather than .vengeance

The Qur'ānic phrase /sawā'-us-sabīl/ means the middle way that swerving from which .is going towards aberration and fall

:Explanations

Allah is with us when we observe some conditions including: prayers, poor-rate, - ١ .belief in Trugh, assisting prophets, and giving charity

.So, if we leave them, the Grace of Allah will be ceased

Prayer, poor-rate, and charity have existed in all the Divine religions. However, - ٢ performing obligations alone is not enough, but following the totality of obligatory and .recommended deeds, without approaching the prohibited things, is effective

Prayer, poor-rate, and charity are meaningful when they are accompanied with - ٣ leadership and mastership with the acceptance of mastership of the whole prophets, .not a part of them

There is no room for the sinners in Heaven. Purification is first, and then being - ۴

.admitted to enter into it

.The only way to the forgiveness of Allah, is Faith and righteous deeds -۵

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p: ۲۷۳

۱Musnad Imam Ahmad-ibn-Hunbal, vol. ۱, p. ۳۹۸ and many other books -۱

Yanabi-ul-Mawaddah. p.۱۱۷ ۲ -۲

۱۳- فَبِما نَقْضِهِمْ ميثاقَهُمْ لَعَنّاهُمْ وَجَعَلْنا قُلُوبَهُمْ قاسِيَةً

يُحَرِّفُونَ الْكَلِمَ عَنْ مَو اضِعِه وَنَسُواْ حَظًّا

مِمّا ذُكِّرُواْ بِه وَلا تَزالُ تَطَّلِعُ عَلى خائِنَةٍ مِنْهُمْ اِلّا قَليلاً مِنْهُمْ

فاعْفُ عَنْهُمْ وَاصْفَحْ اِنَّ اللّهَ يُحِبُّ الْمُحْسِنينَ

So, for their breaking their covenant, We cursed them and made their hearts " .۱۳ hard. They alter the words (of Allah) from their places and they have neglected a part of what they were admonished with, and you shall always discover treachery in them save a few of them. Yet forgive them and overlook (their misdeeds); verily Allah loves ".the good-doers

Commentary: verse ۱۳

In the first verse of this Sura, the fulfilment of contracts was referred to. In the previous verse, the covenant of Allah (s.w.t.) with the Israelites, and the heedlessness of those people unto the Divine covenant, was pointed out. In the current verse, the effects of breaching promise are stated. Therefore, this Sura has been entitled ` the .covenant ' too

However, the contents of the verses, as a whole, also warn about a great breach of .promise

Breach of promise causes deprivation from Allah's grace. (۱) It is also an origin of the .appearance of hard-heartedness in persons

The Israelites have always been treacherous. They used to pervert the religion of :Allah, therefore, they encountered with punishment. The verse says

So, for their breaking their covenant, We cursed them and made their hearts hard. " They alter the words (of Allah) from their places and they have neglected a part of what they were admonished with, and you shall always discover treachery in them save a few of them. Yet forgive them and overlook (their misdeeds); verily Allah loves ".the good-doers

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۱-۱ Sura At-Taubah, No. ۹, verse ۷۷ denotes that breach of promise consequences to hypocrisy

۱۴- وَمِنَ الَّذينَ قالُوا اِنّا نَصارى

اَخَذْنا ميثاقَهُمْ فَنَسُوا حَظًّا مِمّا ذُكِّرُوا بِه

فَاَغْرَيْنا بَيْنَهُمُ الْعَداوَه وَالْبَغْضاءَ اِلى يَوْمِ الْقِيامَهِ

وَسَوْفَ يُنَبِّئُهُمُ اللّهُ بِما كانُواْ يَصْنَعُونَ

.۱۴ " And of those who say: ` We are Christians ' We did take their covenant, but they (also like Israelites) have neglected a part of what they were admonished with.

Therefore We have stirred up among them enmity and hatred till the Day of Resurrection; and soon Allah will inform them of what they have been doing."

Commentary: verse ۱۴

Point

In the previous verse, the words were about the breach of promise among the Children of Israel. Now, in this verse, the statement is upon the breach of promise among the Christians. That verse introduced almost all the Israelites as breachers of promise, (except a few of them). But, in this verse, from the beginning, it separates a part of the Christians as breachers of promise when it says:

" ... We are Christians ` of those who say: ' ..."

This shows that the number of the deluded people among the Jews is larger than those among the Christians.

" And of those who say: ` We are Christians ' We did take their covenant, but they (also like Israelites) have neglected a part of what they were admonished with.

Therefore We have stirred up among them enmity and hatred till the Day of Resurrection; and soon Allah will inform them of what they have been doing."

:Explanation

The Qur'ānic term /naṣārā/ (Christians), mentioned in this holy verse, is the plural form of the word /naṣrānī/, and, therein, the Christians are entitled /nasārā/ since the :helpers and companions of Jesus (a.s.) used to say

(We are helpers (in the cause) of Allah. ..." (۱)..."

Therefore, we must take an example by the bitter results emerged from breach of promise that other people had suffered. The verse indicates that Allah took covenant from the Christians, but since they neglected it they encountered the infliction of .Aḥzāb

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Sura As-Saffat, No. ۶۱, verse ۱۴ ۱ -۱

۱۵- یاأَهْلَ الْکِتابِ قَدْ جاءَکُمْ رَسُولُنا یُبَیِّنُ لَکَمْ کَثیرًا

مِمّا کُنْتُمْ تُخْفُونَ مِنَ الْکِتابِ وَیَعْفُوا عَنْ کَثیرٍ

قَدْ جاءَکُمْ مِنَ اللّهِ نُورٌ

وَ کِتابٌ مُبینٌ

۱۵. " O' People of the Book! Indeed Our Messenger has come to you expounding to you much of what you have been hiding of the Book, and overlooking much. Indeed there has come to you, from Allah, a Light and a clear Book."

Commentary: verse ۱۵

Islam is a world-wide religion which invites the followers of all religions to the Truth and to itself.

Islam is the simplest and the most conciliable religion among all religions.

Hence, do take care not to be despair of guiding and inviting people towards the Truth, and do invite the People of the Book too, though they are breachers of promise.

The manifestation of the concealed matters is a sign of knowledge of hidden things, and it is also one of the ways of knowing the holy Prophet (p.b.u.h).

" O' People of the Book! Indeed Our Messenger has come to you expounding to you much of what you have been hiding of the Book, and overlooking much. ..."

However, the world of humanity with the absence of the Qur'ān is surely dark.

"...Indeed there has come to you, from Allah, a Light and a clear Book."

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۱۶- يَهْدى بِهِ اللّهُ مَنِ اتَّبَعَ رِضْوانَهُ سُبُلَ السَّلامِ

وَيُخْرِجُهُمْ مِنَ الظُّلُماتِ اِلَى النُّورِ بِاِذْنِه وَيَهْديهِمْ اِلى

صِراطٍ مُسْتَقيمٍ

,With it Allah guides whoever follows His pleasure into the ways of safety " .۱۶

and He brings them out of darkness towards the Light by His Will and guides them to a ".right path

Commentary: verse ۱۶

The Arabic term /salām/ (peace) is one of the Names of God (His Attributes). In this regard, the Holy Qur'ān says: " He is Allah, there is no god save He; the king, the Holy, the Peace, ..." Paradise has also been called ` Dār-us-Salām ' (the house of peace). So, guiding towards the ways of peace and safety can be rendered into ` the way of Allah (s.w.t.) and Paradise '. The person who wants to reach these two, should go via /subul-.' as-salām/, ` the ways of safety ', the which is specific to the followers of ` Truth

The concept of /salām/ (peace, safety) includes the peace of individuals and society, .family members and offsprings, thought and soul, and, even, the peace of honour

Only those people are guidable who try to obtain the pleasure of Allah (s.w.t.). Then, those who try to gain the ranks and the wealth of this fleeting world, and also follow .their low desires and do revenge, are not guidable

Certainly, all the ways toward safety and prosperity are found in gaining the pleasure .of Allah. So, whoever tries to please other than Him, is in aberration

However, all the various secondary ways towards the Truth, lead to the main unity. ` The ways of safety ' end to the Straight Way. Hence, all those who, by performing different good accomplishments, in variety of

.conditions, try to gain the pleasure of Allah (s.w.t.), reach to one single proper way

With it Allah guides whoever follows His pleasure into the ways of safety, and He " brings them out of darkness towards the Light by His Will and guides them to a right ".path

However, the Qur'ān is the best remedy and it can save its followers from any darkness the darknesses of dubious things, lusts, superstitions, crimes, agitations, .and so on

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۱۷- لَقَدْ كَفَرَ الَّذينَ

قالُوا اِنَّ اللّهَ هُوَ الْمَسيحُ ابْنُ مَرْيَمَ

قُلْ فَمَنْ يَمْلِكُ مِنَ اللّهِ شَيئا اِنْ اَر ادَ اَنْ يُهْلِكَ الْمَسيحَ ابْنَ مَرْيَمَ

وَاُمَّهُ وَمَنْ فِى الْاَرْضِ جَميعًا

وَلِلّهِ مُلْكُ السَّمو اتِ وَالْاَرْضِ وَما بَيْنَهُما يَخْلُقُ ما يَشاءُ

وَاللّهُ عَلى كُلِّ شَىْ ءٍ قَديرٌ

,Indeed, they have disbelieved who said: ` Verily Allah is the Messiah " .۱۷

,son of Mary '. Say: ` Who can hold anything against Allah

if He intends to destroy the Messiah, son of Mary, and his mother, and everyone on ?the earth

And to Allah belongs the dominion of the heavens and the earth and whatever is .between them two

".He creates what He pleases; and Allah is All-Powerful over all things

Commentary: verse ۱۷

:Christians have some groundless claims about Allah to which the Qur'ān hints

Trinity (the Father, the Son, and the Holy Ghost). The Qur'ān says: "... do not say -۱ ((Allah is) a Trinity ..."(۱

The Lord of creation, one of the three gods (the Father) whom the Qur'ān rejects: -۲ ("...who say: " Verily Allah is the third of the three,'..."(۲

Saying that God, Jesus and the Ghost are the same, upon which this verse is a -۳ .rejection

The Qur'ānic phrase: "...He creates what He pleases; ...", mentioned in the above

verse, refers to the creation of Jesus (a.s.) without a father, and

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Sura An-Nisa, No. ۴, verse ۱۷۱ ۱ -۱

Sura Al-Ma'idah, No. ۵, verse ۷۳ ۲ -۲

.the creation of Adam without parents

.Islam disagrees infidelity, idolatry, and superstition in whatever ideology they may be

If Jesus is God, then how was he slain (as you believe), and did the cross become the .sign of oppression? God is an Essence that cannot be attempted against

,Indeed, they have disbelieved who said: ` Verily Allah is the Messiah "

,son of Mary '. Say: ` Who can hold anything against Allah

if He intends to destroy the Messiah, son of Mary, and his mother, and everyone on the earth? And to Allah belongs the dominion of the heavens and the earth and whatever is between them two. He creates what He pleases; and Allah is All-Powerful ".over all things

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۱۸- وَقالَتِ الْيَهُودُ وَالنَّصارى نَحْنُ اَبْناؤُا اللّهِ وَاَحِبّاؤُهُ

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ

يَغْفِرُ لِمَنْ يَشاءُ وَيُعَذِّبُ مَنْ يَشاءُ

وَلِلّهِ مُلْكُ السَّمو اتِ وَالْاَرْضِ وَما بَيْنَهُما وَاِلَيْهِ الْمَصيرُ

۱۸. " And the Jews and the Christians say:

` We are the sons of Allah and His beloved ones.'

Say: ` Why does He then punish you for your sins?'

Nay, you are mortals of those He has created.

He forgives whom He pleases, and punishes whom He pleases.

And to Allah belongs the dominion of the heavens and the earth and whatever is between them two, and unto Him is the ultimate return (of all)."

Commentary: verse ۱۸

It is cited in the commentary of the Qur'ān by Fakhr-i-Rāzī that some of the Jews said: " We are the sons of Allah and his beloved " when the Messenger of Allah invited them to embrace Islam. (۱)

The Jews and the Christians did not consider themselves the real sons of God, but they imagined a kind of formal adoption for themselves.

The Arabic phrase /abnā'-ul-lah/ (the sons of Allah) is an implicit declaration of their undue expectation and extravagance in ambitions.

This fact should also be mentioned that in Islam racial superiority, privilege demanding, knowing right only themselves and their own party, and applying ` relationship instead of regulations ' totally are forbidden.

Another fact is that neither any person nor a nation nor a race should absolutely be

assured of the forgiveness of Allah, nor despaired of His favour. But, the bold Jews, with those crimes they committed, inspite

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This claim is also mentioned in the Book of John, one of the books of the New ۱ - ۱ testament, Chapter ۸, No. ۴۱

of having those abundant Divine signs, still knew themselves the specific friends of .Allah

Slaying prophets, concealing the glad tidings upon the advent of the Prophet of Islam (p.b.u.h.), breach of promises, perverting the heavenly Books, being afraid of entering the city, worshipping the Calf, seeking for excuses, gluttonies, and being impatient regarding the uniformity of their food (Manna and Salwa) are some examples of their .crimes

Also, for the wrath of Allah upon them, there are some examples of divine retribution such as moving the mount from its place, being wandered for forty years, .transformation and humiliation

:The verse says

:And the Jews and the Christians say "

'.We are the sons of Allah and His beloved ones `

'? Say: ` Why does He then punish you for your sins

.Nay, you are mortals of those He has created

.He forgives whom He pleases, and punishes whom He pleases

And to Allah belongs the dominion of the heavens and the earth and whatever is ".(between them two,and unto Him is the ultimate return (of all

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۱۹- یااَهْلَ الْکِتابِ

قَدْ جاءَکُمْ رَسُولُنا یُبَیِّنُ لَکُمْ عَلی فَتْرَهٍ مِنَ الرُّسُلِ

اَنْ تَقُولُوا ما جاءَنا مِنْ بَشیرٍ وَ لا نَذیرٍ فَقَدْ جاءَکُمْ بَشیرٌ وَنَذیرٌ

وَاللّهُ عَلی کُلِّ شیْ ءٍ قَدیرٌ

O' People of the Book! Indeed Our Messenger has come to you to explain (things) " .۱۹ ,to you after a cessation of the (mission of the) messengers

lest you say: ` There did not come unto us any giver of gladtidings nor any warner '; ,but, indeed

;there has come to you a giver of gladtidings and a warner

".and Allah is All-Powerful over all things

Commentary: verse ۱۹

The intermission between the time of Hadrat Messiah (Jesus Christ) (a.s.) and the .advent of Prophet Muhammad (p.b.u.h.) lasted about six hundred years

,During the time when there exists not an appointed Divine prophet

the globe is not empty of Allah's Authority, because the prophets' successors have always existed. As the words of Amir-ul-Mu'mineen Ali (a.s.) indicates, the earth never lacks godly authority whether he has power or not, because the way of Allah should (not be concealed for those who want to pave it .(۱)

Hence, the existence of the time of intermission between coming one prophet after .the former does not mean that people are left alone to themselves

O' People of the Book! Indeed Our Messenger has come to you to explain (things) to " you after a cessation of the (mission of the) messengers, lest you say: ` there did not ,come unto us any giver of gladtidings nor any warner '; but, indeed

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Nahjul-Balaqah, saying No. ۱۴۷ ۱ -۱

there has come to you a giver of gladtidings and a warner; and Allah is All-Powerful ".over all things

By the way, the intermissions, whether they are long or short, are certainly useful in the system of divine educational arrangements. There are several examples of this meaning in the length of the history of prophets. For instance: the separation of Moses (a.s.) from people, the spiritual retirement of prophets, the cease of revelation unto the Prophet Muhammad (p.b.u.h.), and minor occultation and major occultation .are some distinguished references for the idea

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Section ۴: The Israelites breaking the Covenant

Point

People of Moses commanded to march into the Holy Land

the people's refusal to act the punishment

۲۰- وَاِذْ قالَ مُوسى لِقَوْمِه ياقَوْمِ

اذْكُرُوا نِعْمَةَ اللّهِ عَلَيْكُمْ اِذْ جَعَلَ فيكُمْ اَنْبِياءَ وَجَعَلَكُمْ مُلُوكًا

وَ اتاكُمْ ما لَمْ يُؤْتِ اَحَدًا مِنَ الْعالَمينَ

۲۰. " And (remember) when Moses said to his people: ` O' my people! remember the favour of Allah upon you when He raised prophets among you and made you kings,

and gave you what He had not given to anyone else in the world."

Commentary: verse ۲۰

The remembrance of divine bounties is the motive of love, gratitude,

and worship. Now, the greatest bounties given by Allah (s.w.t.) are: the bounty of prophecy, the bounty of government and power, and the bounty of freedom.

For the invitation of people, the factor of emotion in populations should be utilized. That is why we ought to make them prepared through reminding them the favours of Allah (s.w.t.) before inviting them to action and assitance.

(۱) One of the responsibilities of prophets (a.s.) is reminding people of Allah's favours.

"... remember the favour of Allah..."

However, we must take an example from the history of the past.

Some of the specific bounties given to thr Children of Isreal are: crossing the ۱ - ۱
Nile,the movement of Tur Mount, Manna and Salwa coming down from heaven, the
.water of twelve springs, and so no

After enjoying the peculiar favour of Allah and reaching authority, the people of Moses inflicted with humiliation and wretchedness because of opposing the command .of Allah

:The verse is recited as follows

And (remember) when Moses said to his people: ` O' my people! remember the " favour of Allah upon you when He raised prophets among you and made you kings, ".and gave you what He had not given to anyone else in the world

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۲۱- یاقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَهَ الَّتی کَتَبَ اللّهُ لَکَمْ

وَلاتَرْتَدُّوا عَلی اَدْبارِکُمْ

فَتَنْقَلِبُوا خاسِرینَ

O' my people! enter the holy land which Allah has ordained for you and do not turn " .۲۱ ,your backs

".for then you will return (Us) losers

Commentary: verse۲۱

In this verse, the Qur'ān states the process of the arrival of the Children of Israel into :the holy land as follows

Moses (a.s.) told his people to arrive the holy land which Allah (s.w.t.) had assigned for them, and as for that arrival, they should not afraid of its difficulties. They were enjoined not to refrain from any self-sacrifice, because had they turned on their backs, they would have been of the losers. The Qur'ān from the tongue of Moses :says

O' my people! enter the holy land which Allah has ordained for you and do not turn " ".your backs, for then you will return (Us) losers

The objective meaning of the Qur'ānic phrase /'ard-al-muqaddas/ (the holy land) is either the whole region of ancient Shāmāt (Syria, Jordan, Palestine, etc.), or .Jerusalem

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۲۲– قالُوا يامُوسى اِنَّ فيها قَوْمًا جَبّارينَ

وَاِنّا لَنْ نَدْخُلَها حَتّى يَخْرُجُوا مِنْها فَاِنْ يَخْرُجُوا مِنْها

فَاِنّا د اخِلُونَ

They (Israelites) said: ` O' Moses! verily there is a very arrogant race in it, and " .۲۲ verily, we will never enter it until they get out from it. So if they get out from it, then ".certainly, we will enter

Commentary: verse ۲۲

The Arabic term /jabbār/ is derived from /jabr/ with the meaning of ` improving .' something accompanied with force and pressure

Yet, the term has been applied with both of these meanings: ۱) to compensate, ۲) power, might, overcome. The Qur'ānic word /jabbār/ has been used as a title or an .appelation for Allah (s.w.t.) with both of the above two meanings

The phrase /qaum-an-jabbārīn/ (a very arrogant race), mentioned in the above verse, refers to the people of the very tribe of `Amāliqah from the Semitic race who were living in Sinaie desert located in the north of old Arabia. They ('Amāliqah tribe) invaded (Egypt and ruled there for five hundred years.(۱

However, the existence of some corrupted people somewhere can not be a reason for eligible persons that they retire. Enemy should be sent out. We ought not to wait .until the enemy himself goes out

They (Israelites) said: ` O' Moses! verily there is a very arrogant race in it, and verily, " we will never enter it until they get out from it. So if they get out from it, then certainly, ".we will enter

Mere pleasure-seeking is prohibited in Islam. We must act and ask Allah to help us to .send out the enemy

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۱- Encyclopedia, by Farid Wajdi ۱

۲۳- قالَ رَجُلانِ مِنَ الَّذینَ یَخافُونَ اَنْعَمَ اللّهُ

عَلَیْهِمَا ادْخُلُوا عَلَیْهِمُ الْبابَ فَإذا دَخَلْتُمُوهُ فَإنَّکُمْ غالِبُونَ

وَعَلَی اللّهِ فَتَوَکَّلُوا اِنْ کُنْتُم مُّؤْمِنینَ

:Two men of those that feared (Allah) whom Allah had blessed, said " .۲۳

Enter against them by the gate! for when you have entered it, you will certainly be ` ".victorious. So, upon Allah should you rely if you are believers

Commentary: verse ۲۳

As the Qur'ānic commentary books indicate, those two men, who are mentioned in the verse, were from among those twelve chiefs of the Israelites. They were called Yūsha`-ibn-Nūn (Joshua, the son of Nūn), and Caleb, the son of Jephunneh, whose :names are mentioned in the Turah, Numbers. (۱) The verse says

:Two men of those that feared (Allah) whom Allah had blessed, said "

Enter against them by the gate! for when you have entered it, you will certainly be ` "... .victorious

By the way, fearing God is a cause for absorbing the favours of Allah (s.w.t.) and His bounties. So, the one who is in awe of Allah (s.w.t.), does not fear any other might, and .therefore, he must rely only on Allah

".So, upon Allah should you rely if you are believers ..."

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The Old Testament, Numbers, Chapter ۱۴, No. ۶-۹: ۶- And Joshua the son of Nun, ۱ -۱ and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes. ۷- And they spake unto all the company of the children of Israel, saying the land which we passed through to search it, is an exeeding good land. ۸- If the

LORD delight in us, then he will bring us into this land, and give it us; a land which
floweth with milk and honey. ٩- Only rebel not ye against the LORD, neither fear ye
the people of the land; for they are bread for us; their defence is departed from them
.and the LORD is with us; fear them not

۲۴- قالُوا یامُوسی

اِنّا لَنْ نَدْخُلَها اَبَدًا ما د امُوا فیها فَاذْهَبْ اَنْتَ وَرَبُّکَ

فَقاتِلا اِنّا هٰهُنا قاعِدُونَ

They said: ` O' Moses! we shall never enter it at all, so long as they (the arrogant) " .۲۴ are in it. Go, therefore, you and your Lord, and fight you both! verily we will stay here ".sitting

Commentary: verse ۲۴

Mecca and Jerusalem are both holy lands. When Moses (a.s.) told his people to enter it and struggle against enemy, they made a pretext and offended against his command. But, in the sixth year A.H., when the Muslims, accompanied with the holy Prophet (p.b.u.h.), went toward Mecca in order to perform the rites of Umrah (lesser Pilgrimage), they would invade the city vigorously if there were not the hinderance of .(.the Messenger of Allah (p.b.u.h

It was in this journey that the agreement of ` Hudaybiyyah peace ' was made. Yes, both those two peoples reached to the gates of two sacred cites while one of them were so coward that refused the command of their prophet, and the others were so .brave that were eager to participate in the holy struggle

They said: ` O' Moses! we shall never enter it at all, so long as they (the arrogant) are " in it. Go, therefore, you and your Lord, and fight you both! verily we will stay here ".sitting

The Children of Israel have been the example of the groups who are known for their .impoliteness, seeking for excuses, feebleness, and loving comfort

****

۲۵- قالَ رَبِّ اِنّی لا اَمْلِکُ اِلاّ نَفْسی وَاَخی

فَافْرُقْ بَیْنَنا وَبَیْنَ الْقَوْمِ الْفاسِقینَ

۲۵. " He (Moses) said: ` O' my Lord!

I have power over none but myself and my brother, therefore make a separation between us and these rebellious people."

Commentary: verse ۲۵

This verse denotes that Moses (a.s.) became completely disappointed from that crowd of people. He (a.s.) supplicated and asked Allah his separation from them, so that they would see the fruit of their deeds and try to improve themselves. He said:

"... ` O' my Lord! I have power over none but myself and my brother, therefore make a separation between us and these rebellious people."

Of course, the action that the Children of Israel did was almost a kind of disbelief. They manifestly rejected the command of their prophet.

If we recite that the Qur'ān has qualified them as ` rebellious people ', it is because the Arabic word /fāsiq/ has a vast scoup of meaning which envelops any departure from the institution of worship and servitude.

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۲۶- قالَ فَإِنَّها

مُحَرَّمَةٌ عَلَيْهِمْ اَرْبَعينَ سَنَةً يَتيهُونَ فِى الْاَرْضِ

فَلا تَأْسَ عَلَى الْقَوْمِ الْفاسِقينَ

He (The Lord) said: ` So it (the Holy Land) will surely be forbidden to them for " .۲۶ forty years that they will wander about in the earth, therefore do not grieve for the ".rebellious people

Commentary: verse ۲۶

Point

The Arabic term /yatihūn/ is derived from the word /tayaha/ with the sense of ` wander '. But, in the lapse of time, the word /tiyah/ was applied for the plain of Sinai. It has also been called to the place where that group of people (the Israelites) lived for .forty years without having the material and spiritual merits of the ground

He (The Lord) said: ` So it (the Holy Land) will surely be forbidden to them for forty " years that they will wander about in the earth, therefore do not grieve for the ".rebellious people

The story of the disobedience of the Children of Israel and the Divine Wrath, and their .wandering state in Tiyah is mentioned in the Old Testament, Numbers, Chapter four

According to a tradition stated by Imam Bāqir (a.s.), after wandering for forty years and losing Moses and Aaron (a.s.), the Israelites entered the zone by a martial attack, .and their seeking comfort had no result for them but retardation and wandering

Imam Bāqir (a.s.) has said that there will occur a similar situation for Muslims, like .what happened for the Children of Israel

:Explanations

The recompense of showing shortcoming and despicableness, and also that of - ۱

disobedience from the commandment of Allah, and escaping from the Holy Struggle, .is such deprivations and vagrancies

Wandering state is a kind of punishment for the evildoers, while having the merit of -۲ light and discrimination is a kind of present for the righteous ones.

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Section ۵: Jews warned against their wicked plots

Point

Cain's aggression The Israelites warned Punishment for those

.(who war on the Apostle (Muhammad

۲۷- وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَىْ ادَمَ بِالْحَقِّ

اِذْ قَرَّبا قُرْبانًا فَتُقُبِّلَ مِنْ اَحدِهِما وَلَمْ يُتَقَبَّلْ مِنَ الاخَرِ

قالَ لَاَقْتُلَنَّکَ

قالَ اِنَّما يَتَقَبَّلُ اللّهُ مِنَ الْمُتَّقينَ

O' Prophet!) Recite to them the truth of the story of the two sons of Adam when) " .۲۷ they offered each a sacrifice, but it was accepted from one of them and was not .accepted from the other

:The one) said: ` I shall certainly slay you.' (The other) said)

".' verily Allah accepts only from the pious ones `

Commentary: verse ۲۷

The objective meaning of ` reciting the truth ', maybe, is an indication to the idea that the explanation of this event has been distorted in the Turah and it has been .' combined with superstitions; hence, what is stated in the Qur'ān is ` the truth

O' Prophet!) Recite to them the truth of the story of the two sons of Adam when) " they offered each a sacrifice, but it was accepted from one of them and was not .accepted from the other

"...'.The one) said: ` I shall certainly slay you)

In Islamic literature and in the Turah, (Genesis, Chapter ۴, No. ۳ to

it is recorded that Abel was a shepherd and he offered his best lamb as the (١),(١٢
sacrificial animal. But, Cain who was a farmer, brought the worst part of his agricultural product to sacrifice. The Qur'ān also says: " You will never attain (righteousness unless you spend out of what you love..."(٢

Therefore, the main principle is striving to draw near to Allah, not to simply sacrifice. Whatever the sacrificial thing may be, the criterion of the acceptance of deeds is .piety

".' verily Allah accepts only from the pious ones ` ..."

Also, we must know that the expansion of envy stretches forth up to slaying one's .brother; so, we must avoid this quality

"...'.The one) said: ` I shall certainly slay you) ..."

****

And in process of time it came to pass, that Cain brought of the fruit of the .٣ ١ - ١ ground an offering unto the LORD ۴. And Abel, he also brought of the first lings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering. ۵. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. ۶. And the LORD said, Cain, Why art thou wroth? and why is thy countenance fallen? ٧. If thou doest well, shall thou not be accepted? and if thou doest not well, sin lieth at the door And unto thee shall be his desire, and thou shalt rule over him. ٨. And Cain talked with Abel his brother, and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him. . ٩. And the LORD said unto Cain. Where is' Abel thy brother? And he said, I know not: Am I my brother's keeper? ١٠. And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. ١١. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: ١٢. When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a

.vagabond shalt thou be in the earth

Sura 'Al-i-'Imran, No. ٣, verse ٩٢ ٢ -٢

۲۸- لَئِنْ بَسَطْتَ اِلَیَّ یَدَکَ لِتَقْتُلَنی

ما اَنَا بِباسِطٍ یَدِیَ اِلَیْکَ لِاَقْتُلَکَ اِنّی اَخافُ اللّهَ

رَبَّ الْعالَمینَ

If you stretch out your hand toward me to slay me, I am not one to stretch out my " .۲۸ ".hand toward you to slay you. Verily, I fear Allah, the Lord of the Worlds

Commentary: verse ۲۸

When confronting a jealous person, you ought to speak with him in a calmly manner, so that you can extinguish the fire of jealousy in him with the calmness of your speech. Thus, one of the ways of ` forbidding from doing evil ' is that you assure the .evil-doer that you will not transgress him in any way

Abel did not intend to commit homicide. This does not mean that he might not defend .(himself either, (since submitting to a murderer's will does not adapt to piety

If you stretch out your hand toward me to slay me, I am not one to stretch out my " "... .hand toward you to slay you

By the way, refraining from murder because of the awe of Allah (s.w.t.) is a value, not because of disability and weakness. Hewever, piety and God-fearing is the restraining .factor from committing sin and transgression in the most sensitive circumstances

".Verily, I fear Allah, the Lord of the Worlds ..."

****

۲۹- اِنّی اُریدُ اَنْ تَبُوأَ بِاِثْمی وَاِثْمِکَ

فَتَکُونَ مِنْ اَصْحابِ النّارِ وَذ الِکَ جَز اؤُا الظّالِمینَ

۳۰- فَطَوَّعَتْ لَهُ نَفْسُهُ

قَتْلَ اَخیهِ فَقَتَلَهُ فَاَصْبَحَ مِنَ الْخاسِرینَ

۲۹. " Verily I desire that you should bear my sin and your (own) sin, and so you would be of the inmates of the (Hell) Fire, and this is the recompense of the unjust."

۳۰. " Then his soul (through temptation of envy) faciliated to him the murder of his brother.

So he murdered him, and thus became one of the losers."

Commentary: verses ۲۹-۳۰

Abel did not want to carry the burden of another person's sins, hence he did not take action on slaying his brother and shedding blood. Besides, he put the burden of his own sins on the killer's shoulder.

Imam Bāqir (a.s.) in a tradition said: " Whoever kills a believer intentionally, Allah records all the sins upon the killer and make the slain free from them; and this is Allah's word:

" Verily I desire that you should bear my sin and your (own) sin, and so you would be of the inmates of the (Hell) Fire, and this is the recompense of the unjust."

This verse does not mean, of course, that silence before a tyrant with the hope that he carries the responsibility of our sins is proper.

****

One of the styles of ` forbidding from doing evil ' is attracting the attention of a transgressor to the fact that besides the retribution of his own cruelties, he should suffer the burden of the sins of the oppressed, too, and his punishment will be added.

However, the pure nature of man dislikes homicide, but the despotic soul makes a .parade of this action and persuades him to murder

Then his soul (through temptation of envy) faciliated to him the murder of his " ".brother. So he murdered him, and thus became one of the losers

Thus, we ought to know that the faith in Resurrection has been a part of the fundamental creed of human beings on the earth, and the very faith keeps a person .from homicide and other crimes

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۳۱- فَبَعَثَ اللّهُ غُرابًا

يَبْحَثُ فِی الْاَرْضِ لِیُرِیَهُ کَیْفَ یُو اری سَوْاَهَ اَخیهِ

قالَ یاوَیْلَتی اَعَجَزْتُ اَنْ اَکُونَ مِثْلَ هذَا الْغُرابِ فَاُو ارِیَ سَوْاَهَ اَخی

فَاَصْبَحَ مِنَ النّادِمینَ

۳۱. " Then Allah sent a raven digging up the ground to show him (the murderer) how he should cover the dead body of his brother.

He said: ` Woe unto me! Am I unable to be like this raven and cover the corpse of my brother? ' So he became one of the remorseful."

Commentary: verse ۳۱

It is narrated in a tradition that Imam Sādiq (a.s.) said that when Cain killed his brother, he left him in the desert, because he did not know what to do. Soon after that the sawage rushed toward the corpse of Abel.

At that time, as the Qur'ān says, Allah sent a raven to dig up the land and, by hiding the dead body of another raven, or by concealing a part of its own prey, (as it is the habit of a raven) showed Cain how to hide the corpse of his brother in the ground. The verse says:

" Then Allah sent a raven digging up the ground to show him (the murderer) how he should cover the dead body of his brother. ..."

Next to that statement, the Qur'ān adds that at that moment Cain became worried of his own negligence and cried:

"... ` Woe unto me! Am I unable to be like this raven and cover the corpse of my brother? ' ..."

Yet, finally he felt sorry about what he had done, but that regret was not a reference for his repentance from the sin.

".So he became one of the remorseful..."

The Prophet of Islam (p.b.u.h.) is narrated that he has said: " No blood of a person is shed unjustly unless there is a portion of its resposibility upon (Cain) the son of Adam (who was the first homicide as a custom."(۱)

۱- Musnad Ahmad Hanbal, recorded in Tafsir-i-fi-Zalal, vo. ۲, p. ۷۰۳

۳۲- مِنْ اَجْلِ ذ لِکَ کَتَبْنا عَلى بَنى اِسْر ائيلَ

اَنَّهُ مَنْ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ اَوْ فَسادٍ فِى الْاَرْضِ

فَکَاَنَّما قَتَلَ النّاسَ جَميعًا وَمَنْ اَحْياها فَکَاَنَّما اَحْيَا النّاسَ جَميعًا

وَلَقَدْ جاءَتْهُمْ رُسُلُنا بِالْبَيِّناتِ ثُمَّ اِنَّ کَثيرًا مِنْهُم بَعْدَ ذ لِکَ

فِى الْاَرْضِ لَمُسْرِفُونَ

۳۲. " For this reason We decreed upon the Children of Israel that whoever slays a human being for other than manslaughter or mischief in the earth,

it is as he had slain mankind as a whole;

and whoever saves a life (from death), it is as if he had saved mankind as a whole.

And certainly Our messengers came to them with clear evidences;

then verily, even after that, many of them became prodigals in the earth. "

Commentary: verse ۳۲

The Oneness of Human Beings:

Next to the statement of the story of the Children of Adam, there has been mentioned a general conclusion in this holy verse which fits with humanities. At first, it says:

" For this reason We decreed upon the Children of Israel that whoever slays a human being for other than manslaughter or mischief in the earth, it is as he had slain mankind as a whole; ... "

How is it that slaying a human being is euqal to slaying all human beings, and saving a person is equal to saving all human beings?

To answer this question, it is only possible to say that in this verse, the Qur'ān has referred to a social and training fact. The person who slays an innocent human being, has such a preparation, in fact, to kill some other innocent persons, too. This person is,

indeed, a homicide whose prey is

innocent human beings. And, we know that there is no difference between the innocent persons from this point of view. On the other hand, the person who, because of having the quality of philanthropy and human emotions, saves another person from death, has such a preparation to perform this sympathetic action unto any other human beings. So, regarding the fact that the Qur'ān has applied the phrase: /fa-ka-'anna-mā/ (it is as if), it seems that although the life and death of a person is not equal .to the life and death of a society, it has a likeness to it

Again, it can be said that in potency, there is a capability in any person to bring a great ,society, or a new generation, into existence. Hence

annihiliating a human being sometimes results to the effacement and murder of a .generation

It is worthy to note that once someone asked Imam Sādiq (a.s.) about the commentary of this verse when he (a.s.) answered: " The purpose of the words: ` to slay ' and ` to save from death ', which have been referred to in the verse, is saving .from a fire accident, a whirlpool, and the like

Then he (a.s.) kept silent and after that he added: " A greater interpretation of this verse is that a person invites another one to the path of right or wrong and the one ".accepts that invitation

At the end of the verse, the Qur'ān hints to the manner of breaking law among the :Children of Israel. It says

And certainly our messengers came to them with clear evidences; then verily, even ..." ".after that, many of them became prodigals in the earth

The Arabic term /'isrāf/ has a vast scope of meaning in lexicon which envelops any transgression and exceeding the limits. Yet, it is often used for remittals, expenditures .and expenses

:Explanations

The members of human beings originate from a common truth and have a single -۱ .soul, so that they are similar to the limbs of a body

.Therefore, slaying a person is the same as killing all humankind

.The act of evaluating deeds relates to the motives and aims -۲

Slaying a person with the intention of transgression, is putting a society into

.death; while killing under the title of retaliation is counted as the life of the society

The death and life of a person is sometimes effective in the death and life of a -۳ society. Similarly, sometimes the individual murders prepare the ground for some .massacres

.The sign of a living society is helping the needy and saving the souls or lives -۴

.Suicide, and even abortion, is one of the examples of ` homicide ', which is unlawful -۵

Transgressing against the rights of an individual is a threat to the security of the -۶ .society

The managers of the professions like physicians, nurses, fire-extinguishers, - ۷ reinforcers, makers of medicine, etc, whose job is securing the lives of human beings, .should know the position and value of their own profession

****

۳۳- اِنَّما جَزاؤُا الَّذینَ یُحارِبُونَ اللَّهَ وَرَسُولَهُ

وَیَسْعَوْنَ فِی الْاَرْضِ فَساداً اَنْ یُقَتَّلُوا اَوْ یُصَلَّبُوا

اَوْ تُقَطَّعَ اَیْدیهِمْ وَاَرْجُلُهُمْ مِنْ خِلافٍ اَوْ یُنْفَوْا مِنَ الْاَرْضِ

ذ لِکَ لَهُمْ خِزْیٌ فِی الدُّنْیا وَلَهُمْ فِی الْاَخِرَهِ

عَذ ابٌ عَظیمٌ

۳۳. " The only recompense of those who make war against Allah and His messenger, and strive to make mischief in the land,

is that they should be killed or crucified, or their hands and their feet be cut off from opposite side or they be banished from (their) land.

This is a degradation for them in the world,

and in the Hereafter, they will have a grievous chastisement."

Commentary: verse ۳۳

Point

Upon the occasion of revelation of this verse, it is cited that a group of pagans came into Medina and then they became Muslim. They were tired and sick, therefore, the Prophet (p.b.u.h.) ordered that they would be taken in a good climate region outside Medina where they were permitted to enjoy the milk of the alms-tax camels therein. When they gained their health, they took the Muslim shepherds, who were living thereabout, and cut off their hands and feet, blinded their eyes, and plundered the camels.

They left out Islam, too. The Messenger of Allah (p.b.u.h.) ordered that they would be captured and be treated with the same manner as they had done upon the shepherds. Then, in this circumstance the above-mentioned verse was revealed.

These retributions, which are mentioned in the verse under discussion, are counted `

rights of Allah ' and they are not forgivable and

p: ۳۰۴

(changeable. (Atyab-ul-Bayān).(١)

However, in order to improve the society, not only admonishment and guidance are necessary, but weapon and severe revolutionary treatment are needed. (The words in the previous verse were some educational messages and warnings unto the murderer. Now, in this verse, the statement is upon the punishment of the one who (.fights against Allah and makes mischief

The notable point here is that fighting against the servants of Allah is the same as fighting against Allah. So, the one who stands against people, is like that he has stood .against Allah

Therefore, there have been decreed several kinds of punishment for those who :disturb the security of the society. These punishments are

execution, banishment, cutting off the hand and the foot, and to hang such wicked .persons

.In the meantime, Islamic punishments are accompanied with justice

Since corruptions and the qualifications of the mischief-makers are different, the retributions are not the same, either. If the mischief has been committed tragically, its punishment is slaughter. But, if it is superficial, its retribution is banishment. Concerning such punishments, this fact is understood from the Islamic traditions that the retribution of homicide is execution; the retribution of terrorizing is banishment, the retribution of larceny is cutting off the hand and the foot; the retribution of murder and robbery (with arm) is cutting off the hand and the foot and being hanged. ((At-Tafsīr-uṣ-Sāfī

Also, it is cited in Usūl-i-Kāfī that one of the meanings of the phrase ` be banished from their land ' (mentioned in the verse) is throwing such a person in the sea. (Al-Kāfī, (vol. ٧, p. ٢۶٧

:Explanations

۱- The responsibility of the government and rulers is to protect the

p: ۳۰۵

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۱ - ۱ It is cited in Al-Mizan that the choice of one retribution out of these four retribution is up to the leader of Muslims. So, even when the possessors of thr blood of the slain remit, one of the retributions must be executed

.security of the society in cities, villages, roads, and so on

Those opponents of the mastership of the Messenger of Allah (p.b.u.h.) whose - ٢ .intention is destruction and who fight against the godly system, should be dispersed

Those who rise against the Muslims leader, or against the Islamic government, are -٣ (among ` those who make war against Allah '. (At-Tafsīr fi-Ẓilāl-il-Qur'ān

Imam Rida (a.s.) said: " The length of the time of banishment for the mischief- - ۴ maker is one year. The place of banishment should be announced to people in order that they break their communication with the banished person, and stop bargaining, (holding familiar intercourse, and marriage with him." (Tafsīr-i-Nūr-uth-Thaqalayn

According to a verse of the Qur'ān,(١) a usurer is also counted among ` those who -۵ make war against Allah ', since such a person disturbs the economical security in the .society

Also, as some Islamic traditions indicate, disgracing a Muslim believer is considered as (fighting against Allah.(٢

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Sura Al-Baqarah, No. ٢, verse ٢٧٩ ١ -١

Bihar-ul-Anwar, vol. ۵, p. ٢٨٣ ٢ -٢

۳۴- اِلَّا الَّذینَ تابُوا مِنْ قَبْلِ اَنْ تَقْدِرُوا عَلَیْهِمْ فَاعْلَمُوا

اَنَّ اللّهَ غَفُورٌ رَحیمٌ

.Except those who repent before you have power over them " .۳۴

".So know you that Allah is Forgiving, Merciful

Commentary: verse ۳۴

The repentance of a mischief-maker and a person who fights against the command of Allah (s.w.t.) deserves only the retribution of threat and terrorizing, not the retribution of murder and theft. That is, repentance is effective in ` the right of Allah ' not in ` the right of people ', because the right of people depends on the content of .the possessor(s) of the right

Thus, the account of the person who fights against the command of Allah (muḥārib) is .different from that of a murderer and thief

In the meantime, the gate of repentance is open to everyone. Yet, that repentance is worthy when it is done before capturing the criminal and confronting the court. It should also be done consciously and willfully, without any compulsion. (Also, (repentance for other sins is accepted before death). (۱)

However, the Divine punishment has the aspect of training and improving upon the .individuals and the society, not as a revenge

:Therefore, the repentance of a sinner is efficacious. The verse says

.Except those who repent before you have power over them "

".So know you that Allah is Forgiving, Merciful

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The Quran, Sura An-Nisa, No. ۴, verse ۱۸ ۱ -۱

Section ۶: Penal Regulations against Offenders

Point

To seek means to approach Allah To strive in the way of Allah

.Hypocrisy of the Jews

۳۵- ياَايُّهَا الَّذينَ امَنُوا اتَّقُوا اللّهَ

وَابْتَغُوا اِلَيْهِ الْوَسيلَهَ وَجاهِدُوا فى سَبيلِه

لَعَلَّكُمْ تُفْلِحُونَ

۳۵. " O' you who have Faith! Be in awe of Allah, and seek the means (of nearness) to Him; and strive hard in His way, that you may be prosperous."

Commentary: verse ۳۵

Imam Amir-ul-mu'mineen Ali (a.s.) has said that the best means by which seekers of nearness to Allah, seek nearness, is the faith in Allah and His Messenger, striving in His way, (to believe) in the expression of Divine purification, the establishment of performance of Hajj (pilgrimage) of the House (i.e. Ka`bah) and ` Umrah ' (lesser pilgrimage), regard for kinsfolk, almsgiving secretly and openly, and extending (benefits (to people).(۱)

Therefore, in order to reach felicity, we must both stop committing sins and perform .kinds of worship

In the meantime, doing goodnesses are wholly the means toward felicity, if we .ourselves do not waste them through our own sins

However, Ahlul-Bayt (a.s.) are the very firm cord and means of nearness to Allah .(.(s.w.t

In Islamic literature, narrated from the Immaculate ones (a.s.), the

term /wasīlah/ (means), mentioned in this verse, has been rendered into Imam (a.s.) (At-Tafsir-uṣ-Sāfī). In this regard, it is also cited in some traditions: " They are the firm ".(cord and the means to Allah (s.w.t

(At-Tafsir-uṣ-Sāfī)

Supplication is a subject about which there has been cited in the books of many ;Sunnite scholars, such as: Sawā`iq, by Ibn-Hajar

Sunan-i-Bīhaqī; Saḥiḥ-i-Dāramī; and also in Wafā'-ul-Wafā, vol. ۳, p. ۱۳۷۱. Sura An-Nisā', No. ۴, verse ۶۴, Sura Yūsuf, No. ۱۲, verse ۹۷, and Sura At-Taubah, No. ۹, verse ۱۱۴ .can be taken as some authentic references for supplication, too

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۳۶- اِنَّ الَّذینَ کَفَرُوا لَوْ اَنَّ لَهُمْ ما فِی الْاَرْضِ جَمیعًا

وَمِثْلَهُ مَعَهُ لِیَفْتَدُوا بِه مِنْ عَذ ابِ یَوْمِ الْقِیامَهِ ما تُقُبِّلَ مِنْهُمْ

وَلَهُمْ عَذ ابٌ اَلیمٌ

۳۷- یُریدُونَ اَنْ یَخْرُجُوا مِنَ النّارِ

وَما هُمْ بِخارِجینَ مِنْها وَلَهُمْ

عَذ ابٌ مُقیمٌ

۳۶. " Certainly those who disbelieve, if they had what is in the earth all together and the like of it with it, to ransom themselves with it from the punishment of the Day of Resurrection, it shall not be accepted from them,

and for them there will be a painful chastisement.

۳۷. " They would desire to get out from the Fire but they shall not get out of it, and for them there is a permanent chastisement. "

Commentary: verses ۳۶-۳۷

To pursue the subject matter of the previous verse in which the believers are enjoined upon piety, holy struggle, and preparing the means, this verse, as the statement of reason for that commandment, points to the fate of unbelieving and filthy persons when it says:

" Certainly those who disbelieve, if they had what is in the earth all together and the like of it with it, to ransom themselves with it from the punishment of the Day of Resurrection, it shall not be accepted from them, and for them there will be a painful chastisement.

The only possible way to delivery is through Faith, piety, struggle, and good deeds.

Then, in the second verse (verse ۳۷), the perpetuity of this retribution is referred to. It says:

" They would desire to get out from the Fire but they shall not get out of it, and for them there is a permanent chastisement."

However, in the Hereafter, all the ways of deliverance are shut to the unbelievers. They enjoy neither the grace of Allah, since it is specific to the pious ones, nor the intercession, because it relates only to those with whom Allah is pleased. There is no .death therein for the disbelievers

They are permanently alive in the Fire of Hell, and their request for death is not .accepted

The person who does not come out from darkness of ignorance and infidelity in this world, where he has so many clear reasonings and guidance, will not come out of Hell .in the Hereafter

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۳۸- وَالسّارِقُ وَ السّارِقَهُ فَاقْطَعُوا اَيْدِيَهُما

جَز اءَ بِما كَسَبا نَكالاً مِنَ اللّهِ وَاللّهُ عَزيزٌ حَكيمٌ

۳۸. " As for the thief, both male and female, cut off their hands as a recompense for what they have earned. It is an exemplary punishment from Allah;

and Allah is the Mighty, the Wise. "

Commentary: verse ۳۸

Point

In this verse, at first, the Qur'ān refers to the male thief and then to the female thief. But in Sura An-Nūr, verse ۲, where the ordinance of fornication has been stated, at first, the Qur'ān refers to the ` adulteress ' and then to the ` adulterer '. The reason of it may be the fact that the function of man in theft is more effective than that of a woman, and in fornication the function of the woman is more effective.

" As for the thief, both male and female, cut off their hands as a recompense for what they have earned. It is an exemplary punishment from Allah; and Allah is the Mighty, the Wise. "

About one thousand years ago, it happened that the Late Sayyid Murtādā `Alam-ul-Hudā, a well known Muslim scholar, once was asked why the hand, which deserves five hundred ` mithghāl ' (a weight equivalent to ۵ grams) gold as ` compensation for an injury ', should be cut off because of the theft of one fourth ` mithghāl ' gold. He answered: " Trustworthiness promotes the value of the hand, and treachery decreases its value. "

According to some Islamic traditions, the standard of cutting off the hand, for this compensation, is four fingers, so that the thumb and palm should be left safe. The amount of finance for which the hand of a thief must be cut off is at least equivalent to the price of one fourth mithghāl gold. That wealth should have been kept in a protected place, not in a common place like an inn, a public bath, a mosque and the

like. The wealth ought to be given back to its owner, too, after the execution of the legal decision. Also, the thief should be aware of the law of cutting off the hand. Otherwise, his/her hand will not be cut off. Again, the hand of a thief will not be cut off if the thief steals the wealth of his/her partner, or

.steals some food stuff under necessity in the years of scarcity, and the like

Similarly, the hand of a thief will not be cut off when the theft is done by a father from his child's property, a slave from his master's wealth, a mad and a person not arrived at puberty, or the one who had thought he had the right of taking the property. There are, of course, some other retributions in all these conditions wherein the hand will .not be cut off

The holy Prophet (p.b.u.h.) in a tradition said that the worst kind of larceny is stealing from prayer and performing its bowing and prostration imperfect. (۱) In the statements of some Islamic saints, it has also been protested why it happens that some Muslims commit larceny in the holy phrase: /bismillah-ir-rahmān-ir-rahīm/ when .they recite Sura Al-Ḥamd

Cutting off the hand is for the first stage of theft. For the second time, the left leg will be cut off. For the third time, the retribution is life imprisonment, and annihilation is for (the fourth time.(۲

:Explanations

To cut off the hand is the only heavy withholding compensation and retribution of -۱ .theft

In executing Allah's bounds, we must not be affected by sympathy and kind -۲ .feelings

.Besides cutting off the hand, the thief is responsible for the property, too -۳

The execution of these ordinances needs: rule, force, system, and organizations. -۴ .Thus, Islam is a religion of government and policy

Poverty is not an excuse or a permission for larceny. Islam, before cutting off the -۵ hand, emphasizes on the importance and necessity of job and running the lives of the poor by the way of Muslim public treasury, near relatives, loan without interest, (cooperation, and the like. (۳

۶ - The Divine retributions are not counted as revenge, but they are to be as withholding.

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p: ۳۱۳

۱- Bihar-ul-Anwar, vol. ۸۴, p. ۲۵۷; Musnad-Ahmad-ibn-Hanbal, vol. ۳, p. ۵۶ ۱

۲- Majma`-ul-Bayān, vol. ۳, p. ۱۹۲ ۲

۳- Fi-Zalal-il-Quran, vol. ۲, p. ۷۱۶ ۳

۳۹- فَمَنْ تابَ مِنْ بَعْدِ ظُلْمِه وَاَصْلَحَ فَاِنَّ اللّهَ يَتُوبُ عَلَيْهِ

اِنَّ اللّهَ غَفُورٌ رَحيمٌ

۳۹. " But whoever repents after his inequity and makes amend (his evil deeds), then surely Allah turns to him (mercifully), verily Allah is Forgiving, Merciful."

Commentary: verse ۳۹

In Islam, punishments are set beside guidance, godly training, and invitation. Through previous verse, the retribution of a thief was stated.

Here, in this verse, there exists the invitation to repentance unto Allah, forgiving, and the improvement of one's own vices, which causes that Allah returns His grace and mercy to the servant.

For the wrong-doers the gate of returning and improvement is always open. This gate is the very repentance. It should also be regarded that repentance is not only an inner regret, but it must be accompanied with the amends of the past corruptions.

If a thief repents (before being captured and being sent to the court) and gives back the property, he will be forgiven both in the world and the Hereafter. But, when it is after that he is captured, the religious punishment will be fulfilled and the function of repentance is only for the Hereafter.

The verse says:

"But whoever repents after his inequity and makes amend (his evil deeds), then surely Allah turns to him (mercifully), verily Allah is Forgiving, Merciful."

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۴۰- اَلَمْ تَعْلَمْ اَنَّ اللّهَ لَهُ مُلْکَ

السَّمو اتِ وَالْاَرْضِ یُعَذِّبُ مَنْ یَشاءُ وَیَغْفِرُ لِمَنْ یَشاءُ

وَاللّهُ عَلی کُلِّ شیْ ءٍ قَدیرٌ

۴۰. "Do you not know that to Allah belongs the Dominion of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases, and verily Allah is All-Powerful over all things."

Commentary: verse ۴۰

Allah is not in need of the repentance of servants, because all the existence belongs to Him.

So, the sinners and the corrupters should know that there is no way for them to flee, and they ought to return to Allah.

"Do you not know that to Allah belongs the Dominion of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases, and verily Allah is All-Powerful over all things."

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۴۱- یاأَیُّها الرَّسُولُ لا یَحْزُنْکَ

الَّذینَ یُسارِعُونَ فِی الْکُفْرِ مِنَ الَّذینَ قالُوا آمَنّا بِأَفْو اهِهِمْ

وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذینَ هادُوا سَمّاعُونَ لِلْکَذِبِ

سَمّاعُونَ لِقَوْمٍ آخَرینَ لَمْ یَأْتُوکَ یُحَرِّفُونَ الْکَلِمَ مِنْ بَعْدِ مَو اضِعِه

یَقُولُونَ إِنْ أُوتیتُمْ هذ ا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا

وَمَنْ یُرِدِ اللّهُ فِتْنَتَهُ فَلَنْ تَمْلِکَ لَهُ مِنَ اللّهِ شَیْئاً أُوْلئِکَ الَّذینَ

لَمْ یُرِدِ اللّهُ أَنْ یُطَهِّرَ قُلُوبَهُمْ

لَهُمْ فِی الدُّنْیا خِزْیٌ وَلَهُمْ فِی الْآخِرَهِ عَذ ابٌ عَظیمٌ

۴۱. " O' Messenger! Let not those who hasten in infidelity grieve you, from among those who (hypocritically) say with their mouths: ` We believe ', but their hearts do not believe, and from among those of the Jews who listen for (the sake of) lying, listen (with a spy manner) for other people who have not come to you.

They distort the (heavenly) words from their places, saying:

` (be aloof !If you are given this, take it, and if you are not given this, beware) ';

and whomever Allah desires to punish, you cannot avail him anything with Allah. Those are they whose hearts Allah does not desire to purify; there is a degradation for them in the world, and in the Hereafter, they will have a grievous chastisement."

Commentary: verse ۴۱

Prophets Are Sympathetic unto the Misguided

The hypocrites and the Jews pursue the same goal. Their goal is the perversion of religion (Islam). Disbelievers have always some secret agents of influence and spies amongst Muslims. Therefore, religious preachers

.ought not to consider all their audience as well-intentioned listeners

In the meantime, the hypocrites not only have the worldly misfortunes (including: to hear lies, to spy, to pervert the facts, to claim faith for benefits), but also the great .punishment of the Hereafter waits for them

However, we must submit to the Truth and commandments of Allah entirely; and do .not accept only the religious legislations that correspond to our desires

:The verse says

O' Messenger! Let not those who hasten in infidelity grieve you, from among those " who (hypocritically) say with their mouths: ` We believe ', but their hearts do not believe, and from among those of the Jews who listen for (the sake of) lying, listen for other people who have not come to you. They distort the (heavenly) words from their places, saying: ` If you are given this, take it, and if you are not given this, beware! (be aloof) '; and whomever Allah desires to punish, you cannot avail him anything with Allah. Those are they whose hearts Allah does not desire to purify; there is a degradation for them in the world, and in the Hereafter, they will have a grievous ".chastisement

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۴۲- سَمّاعُونَ لِلْكَذِبِ اَكّالُونَ لِلسُّحْتِ

فَاِنْ جاءُوكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ وَاِنْ تُعْرِضْ

عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئاً وَاِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ

اِنَّ اللّهَ يُحِبُّ الْمُقْسِطينَ

۴۲. " (They are) listeners to (any) lie, and devour the unlawful; therefore,

if they come to you, judge between them or turn away from them;

and if you turn away from them, they will harm you nothing; and if you judge,

judge between them with equity;

verily Allah loves the just. "

Commentary: verse ۴۲

Some of the Jews, who had committed adultery, came to the Prophet (p.b.u.h.) to judge. They hoped to escape from the retribution of stoning, which exists in the religion of the Jews, (۱) while the Islamic law for the adulterer is stoning, too. When they saw that the ordinance of Islam was the same as it was in their own religion, they did not accept it.

The Arabic term /suḥt/, used in this verse, according to the Islamic traditions, means: ` bribery ' and the gifts given for the fulfilment of an affair. It also means: ` destruction ' or ` the thing which causes destruction'.

The verse says:

" (They are) listeners to (any) lie, and devour the unlawful; therefore,

if they come to you, judge between them or turn away from them;

and if you turn away from them, they will harm you nothing; and if you judge, judge between them with equity;

".verily Allah loves the just

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The Turah, Deuteromomy, Chapter ۲۲, No. ۲۱-۲۶ ۱ -۱

۴۳- وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ التَّوْراةُ فيها حُكْمُ اللّهِ

ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذ لِكَ

وَما اُوْلئِكَ بِالْمُؤْمِنينَ

And how do they (the Jews) make you a judge, while with them is the Turah, " .۴۳ wherein is Allah's judgement? Yet they turn away after that, and those are not ".believers

Commentary: verse ۴۳

Again, this verse follows the subject of the Jews seeking judgement from the Prophet :(p.b.u.h.), which was referred to in the previous verse. It surprisingly says

And how do they (the Jews) make you a judge, while with them is the Turah, wherein " "... ?is Allah's judgement

It should be noted that the aforementioned decree (i.e. the decree of stoning the man and the woman who have committed adultery) is found in the present Turah, .Deuteronoms, Chapter ۲۲, No. ۲۱-۲۶

:The verse continues saying

".Yet they turn away after that, and those are not believers..."

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Section ۷: Relation of the Qur'ān to the previous heavenly Books

Point

Evidence from Turah The Evangel and its evidence The Qura'n's confirming the previous

.heavenly Books Now the Qur'an to be followed

۴۴- اِنّا اَنزَلْنا التَّوْراهَ فيها هُدىً وَنُورٌ

يَحْكُمُ بِهَا النَّبِيُّونَ الَّذينَ اَسْلَمُوا لِلَّذينَ هادُوا وَالرَّبّانِيُّونَ وَالْاَحْبارُ

بِمَا اسْتُحْفِظُوا مِنْ كِتابِ اللّهِ وَكانُوا عَلَيْهِ شُهَد اءَ

فَلا تَخْشَوُا النّاسَ وَاخْشَوْنِ

وَلا تَشْتَرُوا بِاياتى ثَمَنًا قَليلاً وَمَنْ لَمْ يَحْكُمْ بِما اَنْزَلَ اللّهُ

فَاُوْلئِكَ هُمُ الْكافِرُونَ

۴۴. " Verily We have sent down the Turah, wherein is guidance and light, by which the prophets, who submitted themselves (to Us), judged for those who were Jews, and (so did) the rabbis and the scholars (of divinity of the Jews) in accordance with what they were entrusted with the Book of Allah, and they were witnesses thereof. Therefore, do not dread the people, and dread (opposing) Me; and do not sell My .Signs for a little price

And whoever does not judge by what Allah has sent down, those are they that are the ".infidels

Commentary: verse ۴۴

Point

Separate from confessing upon the falsification of the Turah and the Bible, the .originality of the heavenly Books should be admired and glorified

It is true that the Turah was revealed to Moses (a.s.) and the Evangel was revealed to Jesus (a.s.), yet they have been accepted by all the

prophets and the saints after them. They wholly practiced according to the .ordinances of those Books

Thus, prophets have no commandment from their ownselves, save that they are surrended to the commandment of Allah. Then, when the prophets are surrended to ?the commandment of Allah, why should we not

Islam is the religion of all. The prophets of the Israelites have been qualified with ` .submission ', not with Judaism and Christianity

And, in general, the scholars of every nation are responsible for the execution of the commandments of the Lord among people. Therefore, guardianship of the .jurisconsult has evidences in all religions

"... by which the prophets who submitted themselves (to Us) judged ..."

:Explanation

:The Qur'ānic word /rabbānī/ is derived from /rabbān/ which means

trainer '. As some other philologists have rendered, the person qualified with ` /rabbānī/ is someone who has adjoined ` the Lord of the worlds ' and does not rest with other than Him. Such a person has become godly and has assumed the .responsibility of people

The Arabic term /ḥibr/ means: ` the effect of a good action ', since scholars are the source of benevolence in the society, they are called /ḥibr/ the plural of which is .//aḥbār

Verily We have sent down the Turah, wherein is guidance and light, by which the " prophets, who submitted themselves (to Us), judged for those who were Jews, and (so did) the rabbis and the scholars (of divinity of the Jews) in accordance with what they were entrusted with the Book of Allah, and they were witnesses thereof. Therefore, do not dread the people, and dread (opposing) Me; and do not sell My .Signs for a little price

And whoever does not judge by what Allah has sent down, those are they that are the ".infidels

It is narrated from Imam Ali (a.s.) who has said: " I am the trainer of this community ". ".Imam Sādiq (a.s.) also said: " Rabbānīūn are the very Imams from Ahlul-Bayt

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۴۵- وَ كَتَبْنا عَلَيْهِمْ فيها

اَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْاَنْفَ بِالْاَنْفِ

وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصاصٌ

فَمَنْ تَصَدَّقَ بِه فَهُوَ كَفّارَةٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِما اَنْزَلَ اللّهُ

فَاُوْلئِكَ هُمُ الظّالِمُونَ

۴۵. " And We prescribed for them in it that: a life is for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds (there shall be) retaliation. But whoever remits it, it shall be an expiation (of his sins) for him; and whoever does not judge by what Allah has sent down,

those are they that are the unjust. "

Commentary: verse ۴۵

Retaliation and Remittal:

This verse explains another part of the ordinances concerning crimes and the bounds of Allah in the Turah. It denotes that Allah has assigned the law of retaliation in the Turah so that if a person intentionally murders an innocent one, the owners of blood can retaliate instead and execute the murderer.

" And We prescribed for them in it that: a life is for a life, ... "

If a person injures another one's eye and destroys it, the injured can

also destory the person's eye:

"...an eye for an eye, ... "

He is also permitted to cut his nose instead of his own nose:

"...a nose for a nose, ... "

"... ,Instead of cutting an ear, the one can cut one ear of his: "...an ear for an ear

And, if a person breaks the tooth of another person, he can break the criminal's tooth, :too. It says

"... ,a tooth for a tooth..."

:In general, every person who injures or wounds another person, it can be retaliated

"... .and for wounds (there shall be) retaliation..."

Therefore, the ordinance of retaliation should be done justly and without considering .any difference from the point of race, social level, tribe, and personality

But, in order that no body imagines that Allah has decreed the law of retaliation as a :compulsory rigid duty, immediately next to this ordinance, it adds

"... ;But whoever remits it, it shall be an expiation (of his sins) for him ..."

That is, as much as he has remitted in that regard, Allah will remit out of his sins for .him

:And, at the end of the verse, it says

and whoever does not judge by what Allah has sent down, those are they that are ..." ".the unjust

What an unjust is greater than that we be entangled with some false affections and feelings, and dispense with the murderer absolutely by the excuse that a blood should !not be washed out by a blood

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p: ۳۲۳

۴۶- وَقَفَّيْنا عَلى اثارِهِمْ بِعيسَى ابْنِ مَرْيَمَ

مُصَدِّقًا لِما بَيْنَ يَدَيْهِ مِنَ التَّوْراهِ

وَاتَيْناهُ الْإِنْجيلَ فيهِ هُدىً وَنُورٌ وَمُصَدِّقًا لِما بَيْنَ يَدَيْهِ مِنَ التَّوْراهِ

وَهُدىً وَمَوْعِظَةً لِلْمُتَّقينَ

۴۶. " And following them We sent Jesus, son of Mary, confirming that which was before him of the Turah, and We gave him the Evangel in which was guidance and light, and confirming what was before it of the Turah, and a guidance and an admonition for the pious ones."

Commentary: verse ۴۶

Following the verses concerning the Turah, this verse refers to the condition of the Evangel. It denotes that next to the former prophets, Allah sent Jesus. He (a.s.) confessed the rightfulness and legitimacy of the Turah. The signs of Jesus (a.s.) were completely adapted to those which were given in the Turah. It says

" And following them We sent Jesus, son of Mary, confirming that which was before him of the Turah, …"

Then, it adds:

"… and We gave him the Evangel in which was guidance and light, …"

The acceptance of these two Books as ` light ' by the Qur'ān, is an indication to the original Turah and the original Evangel.

The verse emphasizes once more on this fact that not only Jesus, the son of Mary, confirmed the Turah, but also the Evangel, the heavenly Books, is a confirmation to the Turah. It says:

"… and confirming what was before it of the Turah…"

Then, the holy Qur'ān concludes the verse thus:

".and a guidance and an admonition for the pious ones…"

****

۴۷- وَلْيَحْكُمْ اَهْلُ الْإِنْجيلِ بِما اَنْزَلَ اللّهُ فيهِ

وَمَنْ لَمْ يَحْكُمْ بِما اَنْزَلَ اللّهُ فَاُوْلئِكَ هُمُ الْفاسِقُونَ

۴۷. " So the people of the Evangel should judge by what Allah has sent down in it, and those who do not judge by what Allah has sent down, those are they that are the evil-doers."

Commentary: verse ۴۷

Those Who Do not Judge on the Divine Law:

After referring to the revelation of Evangel in the former verses, in this verse the Qur'ān says:

" So the people of the Evangel should judge by what Allah has sent down in it, …"

The objective meaning of this statement is that: after the revelation of Evangel to Jesus (a.s.), Allah ordered the followers of it to act accordingly and judge by what He had sent down in it.

Then, at the end of the verse, it emphasizes again and says:

"… and those who do not judge by what Allah has sent down, those are they that are the evil-doers."

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۴۸- وَاَنزَلْنا اِلَيْکَ الْکِتابَ بِالْحَقِّ

مُصَدِّقًا لِما بَيْنَ يَدَيْهِ مِنَ الْکِتابِ وَمُهَيْمِنًا عَلَيْهِ

فَاحْکُمْ بَيْنَهُم بِما اَنْزَلَ اللّهُ وَلاَ تَتَّبِعْ اَهْواءَهُمْ عَمّا جاءَکَ مِنَ الْحَقِّ

لِکُلٍّ جَعَلْنا مِنْکُمْ شِرْعَةً وَمِنْهاجًا وَلَوْ شاءَ اللّهُ لَجَعَلَکُمْ اُمَّةً

وَ احِدَةً وَلکِنْ لِيَبْلُوَکُمْ فی ما اتاکُمْ

فَاسْتَبِقُوا الْخَيْراتِ

اِلَى اللّهِ مَرْجِعُکُمْ جَميعًا فَيُنَبِّئُکُم بِما کُنْتُمْ فيهِ تَخْتَلِفُونَ

۴۸. " And We have sent down unto you the Book with the truth,

confirming that which was before it of the Book and as a guardian over it.

Therefore judge between them by what Allah has sent down and do not follow their vain desires against the truth that has come to you;

for every one of you We appointed a law and a (clear) way. And if Allah had pleased, He would have made you (all) a single community, but He might try you in what He has given you.

Therefore strive you excelling one another in virtuous deeds;

unto Allah is the return of you all, and then He shall inform you of that in which you used to differ."

Commentary: verse ۴۸

Point

After pointing to the Books of the former prophets, there is an indication in this verse to the situation of the Qur'ān, the signs of which adapt to what has been recorded in the former heavenly Books. At first, it says:

And We have sent down unto you the Book with the truth, confirming that which was "
"... .before it of the Book and as a guardian over it

Fundamentally, all the heavenly Books are paralleled in principles, and their pursue is the same goal, i.e. training and improving the human

p: ۳۲۶

.race

,Then it commands that since it is such

"... ,Therefore judge between them by what Allah has sent down..."

Next to that, it adds not to follow those who intend to adapt the Divine ordinances to :their own desires. It says

"...;and do not follow their vain desires against the truth that has come to you..."

:To complete this discussion, it says

"... .for every one of you We appointed a law and a (clear) way ..."

Then, it continues saying about the power of Allah (s.w.t.) and that He might try you in :order that your different talents be trained. The holy verse says

And if Allah had pleased, He would have made you (all) a single ..."

"... .community, but He might try you in what He has given you

Finally, the Qur'ān addresses all the nations and races and invites them all that instead of spending their powers and capacities in conflicts and discords, they should :pay to doing good. It says

"... ;Therefore strive you excelling one another in virtuous deeds..."

:Then, it points to the reason of that righteous work, and says

,unto Allah is the return of you all ..."

".and then He shall inform you of that in which you used to differ

:Explanation

;' The Arabic term /šir`ah/ means: ` law, a way which leads to water

and the meaning of the term /minhāj/ is: ` a clear way '. Ibn-Abbās has said that : /šir`ah/ means: ` the ordinances that have come in the Qur'ān, but /minhāj/ is that (which has come in the practice of the Prophet (p.b.u.h.). (Mufradāt Rāqib

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۴۹- وَاَنِ احْكَمْ بَيْنَهُم بِما اَنْزَلَ اللّهُ وَلا تَتَّبِعْ اَهْو اءَهُمْ

وَاحْذَرْهُمْ اَنْ يَفْتِنُوكَ عَنْ بَعْضِ ما اَنْزَلَ اللّهُ اِلَيْكَ

فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّما يُرِيدُ اللّهُ اَنْ يُصيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ

وَاِنَّ كَثِيرًا مِنَ النّاسِ لَفاسِقُونَ

So judge between them by what Allah has sent down, and do not follow their vain " .۴۹ desires, and beware of them lest they beguile you from part of what Allah has sent down to you. But if they turn back, then know that Allah desires to afflict them for some of their sins, and surely, many of the people are evil-doers."

Occasion of Revelation verse ۴۹

It has been narrated from Ibn-Abbas that a group of the great men of the Jews once plotted and decided to go to the Prophet Muhammad (p.b.u.h.) with the hope that they might be able to change him from his creed. With this planning they came to the Prophet (p.b.u.h.) and said:

We are the wealthy and the learned men of the Jews. If we follow you, other Jewish " people also will imitate us. But, there is a conflict between us and another group (about a murder or something else). If you judge in this conflict for our benefit, we will believe in you." The Prophet (p.b.u.h.) refrained from such a judgement (which was not just), and the above verse was revealed.

Commentary: verse ۴۹

In this verse, Allah emphasizes again on the judgement of His Messenger and says:

So judge between them by what Allah has sent down, and do not follow their vain " desires, ..."

Then, He warns the Prophet (p.b.u.h.) about their plot by saying:

and beware of them lest they beguile you from part of what Allah has sent down to..." "... .you

:Then, the statement continues saying

But if they turn back, then know that Allah desires ..."

"... ,to afflict them for some of their sins

Finally, at the end of the verse, it implies that if they persist so much on the falsehood, :he must not be worried, because

".and surely, many of the people are evil-doers..."

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۵۰- اَفَحُكْمَ الْجاهِلِيَّهِ يَبْغُونَ

وَمَنْ اَحْسَنُ مِنَ اللّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

?Is it then the judgement of (the era of) ignorance that they are seeking " .۵۰

" ?And who is better than Allah in judgement for a people of assured faith

Commentary: verse ۵۰

:The best law is the one whose legislator is qualified with the following conditions

To be aware of all the secrets of the world of existence and those of man, both for -۱ .the present and future

.The legislator should have no aim of gaining profits -۲

.He should not have any fault of any kind, whether intentional or unintentional -۳

.He might not be afraid of any power -۴

?These conditions are gathered in Allah. And, who is better than Allah to judge

That is why those who, having the Divine laws available for them, refer to the laws .made by human beings, pave the path of paganism and infidelity

Therefore, any law of man, which contrasts the law of Allah, is considered as the law of pagans. The reason is that these laws of man have been legislated on the basis of vain desires, fears, avarices, ignorances, mistakes, and imaginations. We must also know that ignorance does not belong to only a period. Whenever people separate .from the law of Allah, that time is the period of ignorance

.May Allah protect us all from aberration

?Is it then the judgement of (the era of) ignorance that they are seeking "

" ?And who is better than Allah in judgement for a people of assured faith

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p: ۳۳۰

Section ۸: The relation of the Muslims with their opponents

Point

To treat the Jews and Christians as enemies Only Allah and His

Messenger and those who believe, establish prayer and give the poor-rate

are the Guardians of the Muslims

۵۱- ياأَيُّهَا الَّذينَ امَنُوا

لا تَتَّخِذُوا الْيَهُودَ وَالنَّصارى اَوْلِياءَ بَعْضُهُمْ اَوْلِياءُ بَعْضٍ

وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَاِنَّهُ مِنْهُمْ

اِنَّ اللّهَ لا يَهْدِى الْقَوْمَ الظّالِمينَ

۵۱. " O' you who have Faith! do not take the Jews and the Christians for friends. They are friends of each other. And whoever among you takes them for friends, then surely he is one of them. Verily Allah does not guide the unjust people."

Commentary: verse ۵۱

.To Dissociate from Enemy is the Condition of Faith

Those Islamic governments who have the relation of friendship and accepting the sovereignty of the infidels are counted among them:

"... And whoever among you takes them for friends, then surely he is one of them ..."

In foreign relations and policy, mastership and domination of infidels over Muslims is forbidden, because the Holy Qur'ān explicitly has absolutely prohibited any domination, of any kind, over Muslims, although it may be under the name of experienced, specialist, expert, attache and tourist. The verse says:

" O' you who have Faith! do not take the Jews and the Christians for

friends. They are friends of each other. And whoever among you takes them for ".friends, then surely he is one of them. Verily Allah does not guide the unjust people

In the meantime, mentioning the Jews and the Christians in the verse is for giving .examples of this meaning, and no mastership of any infidel should be accepted

It is understood, of course, from some other verses of the Qur'ān that enjoying the food staff produced by infidels, which are not from the animal flesh, and bargaining with them are allowed, because none of them is rendered into the sense of accepting .the sovereignty of infidels

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۲۵- فَتَرَی الَّذینَ

فی قُلُوبِهِمْ مَرَضٌ یُسارِعُونَ فیهِمْ یَقُولُونَ نَخْشی

اَنْ تُصیبَنا دائِرَةٌ فَعَسَی اللّهُ اَنْ یَأْتِیَ بِالْفَتْحِ اَوْ اَمْرٍ مِنْ عِندِه

فَیُصْبِحُوا عَلی ما اَسَرُّوا فی اَنْفُسِهِمْ نادِمینَ

۵۲. " But you will see those in whose hearts is disease hastening towards them,

saying: 'We fear lest a calamity should befall us.'

And it may be that Allah brings about a victory or (some) thing from Himself (for the benefit of Muslims), then they will be regretting for what they hid in their selves."

Commentary: verse ۵۲

In this verse, the Holy Qur'ān points to the pretexts that some sickly people chose for justification of their unlawful relations with the non-Muslim foreigners. The verse implies that those in whose hearts there is sickness persist to take them as their own refuge and their confederate.

Their pretext is that they say they fear that the authority and power be in the foreigners' hand and they be fallen in calamity. Here is the verse:

" But you will see those in whose hearts is disease hastening towards them, saying: 'We fear lest a calamity should befall us.' ..."

In answer to them, the Qur'ān says that just as they think that some day the authority and power may be in the hand of the Jews and the Christians, they should also consider that Allah may bring a victory for the Muslims and they take the authority and power in their own hand, so that these hypocrites be regretful for what they hid in their hearts. The verse says:

"... And it may be that Allah brings about a victory or (some) thing from Himself (for the benefit of Muslims), then they will be regretting for what they hid in their selves."

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۵۳- وَيَقُولُ الَّذينَ امَنُوا اَهؤُلاءِ الَّذينَ اَقْسَمُوا بِاللّهِ

جَهْدَ اَيْمانِهِمْ اِنَّهُمْ لَمَعَكُمْ

حَبِطَتْ اَعْمالُهُمْ فَاَصْبَحُوا خاسِرينَ

۵۳. "And those who believe will say: ` Are these they who swore by Allah with the most forcible of their oath that they were most surely with you? '

Their (good) deeds failed and they themselves became losers."

Commentary: verse ۵۳

The final fate of the disbelievers is pointed out in this verse. It points to the time when the true believers gain the victory and the act of the hypocrites is made manifest. Then the believers will surprisingly say whether these hypocrites are the same people who had so many claims and intensively swore that they were with the believers. Why did their final fate become like that? The verse says:

"And those who believe will say: ` Are these they who swore by Allah with the most forcible of their oath that they were most surely with you? '..."

Then, as a result of the same hypocricy, all their good deeds became invalid, because they had not originated from a pure intention and a sincere source. That was why they became of the losers both in this world and in other world. It says:

"... Their (good) deeds failed and they themselves became losers."

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۵۴- یاأَیُّها الَّذینَ امَنُوا

مَنْ یَرْتَدَّ مِنْکُمْ عَنْ دینِهِ فَسَوْفَ یَأْتِی اللّهُ

بِقَوْمٍ یُحِبُّهُمْ وَیُحِبُّونَهُ اَذِلَّةٍ عَلَی الْمُؤْمِنینَ اَعِزَّةٍ عَلَی الْکافِرینَ

یُجاهِدُونَ فی سَبیلِ اللّهِ وَلا یَخافُونَ لَوْمَةَ لائِمٍ

ذلِکَ فَضْلُ اللّهِ یُؤْتیهِ مَنْ یَشاءُ

وَاللّهُ و اسِعٌ عَلیمٌ

۵۴. " O' you who have Faith! whoever of you turns away from his religion (he does not harm Allah, since) soon Allah will bring (forward) a people whom He loves and who love Him, humble towards the believers,

stern against infidels, they strive in the way of Allah, and do not fear the scorn of any blamer. This is the grace of Allah. He gives it to whom He desires;

and Allah is All-Embracing, All-Knowing."

Commentary: verse ۵۴

After the statement upon the hypocrites, the words are about some apostates who, according to the prediction of the Qur'ān, turn away from this sacred religion. As a general rule, it warns all the Muslims that if any one of them turns away from his religion he does not harm Allah, His religion, Muslim society, and their rapid process of progression, because He will soon bring forward a group of people to support this religion. The verse itself says:

" O' you who have Faith! whoever of you turns away from his religion (he does not harm Allah, since) soon Allah will bring (forward) a people ..."

Then the Qur'ān explains the qualities of those who must undertake this great mission, as the followings:

۱- They love Allah and think of nothing but His pleasure.

"... ,whom He loves and who love Him..."

They are humble and kind unto the believers while they are ۲-۳

p: ۳۳۵

.mighty, stern, and forceful against the enemies and tyrants

"... ,stern against infidels ..."

.Striving in the way of Allah is their constant program -۴

The last privilege that the Qur'ān enumerates for them is that, in the path of - ۵ performing the command of Allah and defending the right, they do not fear any .reproach of any reproacher

"... .and do not fear the scorn of any blamer ..."

And, at the end of the verse, it remarks that gaining these privileges, besides their own effort, needs the grace of Allah. He bestows it on whomever He desires and finds eligible. For, the extension of His grace and graciousness is very vast, and He (s.w.t.) is .aware of those who have competency

;This is the grace of Allah. He gives it to whom He desires..."

".and Allah is All-Embracing, All-Knowing

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۵۵- اِنَّما وَلِیُّکَمُ اللّهُ وَرَسُولُهُ وَالَّذینَ امَنُوا

الَّذینَ یُقیمُونَ الصَّلوهَ وَیُؤْتُونَ الزَّکوهَ

وَهُمْ ر اکِعُونَ

Verily, verily your guardian (waliyy) is only Allah and His Messenger and those " .۵۵ ,who believe

" .(those who establish prayer and pay the poor-rate while bowing down (in prayer

Commentary: verse ۵۵

Point

It has been cited in the occasion of revelation of the above verse that a beggar entered the Mosque of the Messenger of Allah (p.b.u.h.) and asked people for a charity. Nobody gave him anything. Ali-Ibn-Abi-Tālib (a.s.) pointed his finger to him while he was bowing in the prayer, and he (a.s.) remitted his ring to that beggar. In .honouring of this remital, the above verse was revealed

The explanation of the above event has been narrated by ten people among the companions of the Prophet (p.b.u.h.), like: Ibn-Abbās, `Ammār, Jābir-ibn-`Abdillah, 'Abūthar, 'Anas-ibn-Mālik, Bilāl, and so on. The scholars of both schools of Sunni and .Shī` ah have confirmed this occasion of revelation

Ammār-Yāsir says that it was after the remital of the ring and the revelation of the` :holy verse that the Messenger of Allah (p.b.u.h.) once said

(The one upon whom I am master, then this Ali is his master. " (Al-Mīzān "

The holy Prophet (p.b.u.h.) recited this verse in Qadīr-i-Khum in order to state the (position of Hadrat Ali (a.s.). (Aṣ-Ṣāfī

Ali-ibn-Abī-Ṭālib (a.s.) himself repeatedly recited this verse for his own rightfulness. .((Aṣ-Ṣāfī

Abūthar, who himself witnessed the event, explained what occurred for the people` in details in the Sacred Mosque. (Majma`-ul-Bayān). Almost all the authentic commentary books, compiled by both Sunni and

.Shī`ah commentators, have recorded the event

The term /waliyy/, mentioned in this verse, does not mean ` friend ' and ` helper ' here, since friendship and helping refers to all the Muslims, not to those who give charity while bowing down in prayer. According to the Islamic traditions, the purpose of it is only Ali-ibn-Abī-Ṭālib (a.s.), and the application of the plural form of the verb / 'āmanū / for a singular subject is for the importance of the one. A similar case is found in the verse of ` mutual cursing ' where it says / 'anfusanā wa 'anfusakum / (our selves (and your selves

In the meantime, many Islamic scholars and the commentators of the Qur'ān have said that the objective meaning of the word / waliyy /, mentioned in the above verse, ' is / wilāyah / in the sense of: ` guardianship

and ` material and spiritual personal initiative ' and ` leadership '. In particular, this guardianship has been ordered in the same row of the guardianship of the Prophet .(p.b.u.h.) and the guardianship of Allah, and these three are stated in one sentence

Thus, this verse is one of the verses that, as a Qur'ānic text, indicate to mastership .(.and Imamate of Ali-ibn-Abītālib (a.s

:Explanations

١ . Islam is the religion of both association and disassociation, i.e. attraction and .(repulsion (polarization

In the previous verses, the Jews and the Christians were prohibited to be chosen as masters. Here, in this verse, the commandment is that we take and follow Allah .(s.w.t.), the Messenger (p.b.u.h.), and Ali (a.s.) as our masters

٢. The essence of mastership of Allah, the Messenger, and Hadrat Ali (a.s.) is the same, .and it is essentially one in nature as well as in effect

That is why the verse says : / waliyyukum / (your guardian) in a singular form, not / .'auliā'ukum / (your guardians) in plural form

۳. The terms of prayer and alms-tax (charity) are usually mentioned in the Qur'ān beside each other, but, in this verse, they are mixed with together, (giving alms-tax while bowing down in prayer).

۴. Those who are not among the performers of prayer and alms-tax

.have not the right of guardianship and leadership over people

In order to help the deprive, they do not consider even their prayer as a barrier. The .۵ mass of Muslims should not be inattentive to a poor so that he leaves them dejected .and disappointed

Heeding the created beings, in the cause of Allah, does not harm the sincerity. .۶ ((Alms-tax while bowing down

People minus Allah is Marksism, and Allah minus people is monasticism, but people) (.alongside the path of Allah is the method of Islam

The person who is inattentive to the sigh of the poor should not be your leader and .۷ .your guardian

.Some particular insignificant things (like charity) do not invalidate prayer .۸

The Qur'ān has counted the freewill offering (recommendable charity) and the ring .۹ .even as poor-rate

"... and pay the poor-rate ... "

Guardianship over Muslims belongs firstly to Allah (s.w.t.), secondly to the Prophet .۱۰ .(p.b.u.h.), and then to the Immaculate Imam and after that to jurisconsult

The best kind of introduction is that in which the qualities and characteristics of a .۱۱ particular person be mentioned and the audience adapt them to its aspect and they themselves find its extention. (the verse, without mentioning the name of Ali (a.s.), has (.enumerated his qualities and actions

Verily, verily your guardian (waliyy) is only Allah and His Messenger and those who " believe, those who establish prayer and pay the poor-rate while bowing down (in " .(prayer

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۵۶- وَمَنْ يَتَوَلَّ اللّهَ وَرَسُولَهُ وَالَّذينَ امَنُوا

فَإِنَّ حِزْبَ اللّهِ هُمُ الْغالِبُونَ

۵۶. " And whoever takes for (his) guardian Allah and His Messenger and those who believe (should know that he is victorious, because) surely the party of Allah are Triumphant. "

Commentary: verse ۵۶

This verse is a complement for the content of the previous verse. It emphasizes and pursues its meaning. It informs the Muslims that those who accept the guardianship of Allah (s.w.t.) and the Messenger (p.b.u.h.) and the believing persons whom were referred to in the previous verse, will become victorious, because they will be involved in the party of Allah, and the party of Allah are indeed the victors.

The verse says:

" And whoever takes for (his) guardian Allah and His Messenger and those who believe (should know that he is victorious, because) surely the party of Allah are Triumphant. "

In this verse, there is another frame of reference upon guardianship, to which was referred in the previous verse. The application of the phrase /ḥizbullah / (the party of Allah) and its ` triumph ' relates to the Islamic government, not to a simple and ordinary friendship. This itself indicates that the term / wilāyah / in the verse leads to the sense of guardianship, government, and governorship of Islam and the Muslims. The evidence is that in the meaning of ` the party of Allah ' there lies a kind of formation, organization and society for securing the common goals.

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Section ۹: Mockers

Point

The Mockers and their fault-finding Hypocrisy and the mischief of the Jews

.The Jews and the Christians enjoined to act up to their own Holy Books

۵۷- ياأَيُّهَا الَّذينَ امَنُوا

لا تَتَّخِذُوا الَّذينَ اتَّخَذُوا دينَكُمْ هُزُوًا وَلَعِبًا

مِنَ الَّذينَ اُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ

وَالْكُفّارَ اَوْلِياءَ

وَاتَّقُوا اللّهَ اِنْ كُنْتُم مُؤْمِنينَ

۵۷. " O` you who have Faith! do not take those who take your religion in mockery and play, from among those who were given the Book before you and the infidels as guardians; and be in awe of Allah if you are believers."

Commentary: verse ۵۷

The worldly retribution of the act of mockery and sacrilege unto the religion of Allah and profanity, is rupture of relations. Mocking the religion is a job of disbelievers. So, the condition of having Faith is having the religious zeal and dissociating from the vicious.

Never be afraid of the rupture of relation with pagans, the profaners of the religion. If you have Faith, be in awe of Allah.

" O` you who have Faith! do not take those who take your religion in mockery and play, from among those who were given the Book before you and the infidels as guardians;

and be in awe of Allah if you are believers."

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۵۸- وَاِذا نادَیْتُمْ اِلَی الصَّلوهِ اتَّخَذُوها هُزُوًا وَلَعِبًا

ذ لِکَ بِاَنَّهُمْ قَوْمٌ لا یَعْقِلُونَ

.And when you call to prayer they take it in mockery and play " .۵۸

" .That is because they are a people who do not apply reason

Commentary: verse ۵۸

Following the previous discussion upon the prohibition of friendship with the hypocrites and a party of the People of the Book who mock the commandments of Islam, this verse points to one of their deeds as an evidence. It implies that when the prayer call is recited and the Muslims are called to prayer, the hypocrites and some of :the People of the Book mock it. Here is the verse

" ... .And when you call to prayer they take it in mockery and play "

This Fact should be noted that ` prayer ' is the feature and the sample of the religion. Thus, here, taking prayer in mockery means taking the feature of the religion in mockery. Hence, the prayer call should be recited so that the crowd of Muslims .gather, and prayer be established quitely open

In Islamic society, prayer call must be recited loudly and be preached, but it should .not be troublesome; of course

In conclusion, this point is clear that the style of the wise is that they face the affairs logically while the imprudent, those who have not reason, are the makers of mockery. :The verse says

".That is because they are a people who do not apply reason ... "

****

۵۹- قُلْ ياأَهْلَ الْكِتابِ هَلْ تَنْقِمُونَ مِنّا

اِلاّ أَنْ امَنّا بِاللّهِ وَما اُنْزِلَ اِلَيْنا وَما اُنْزِلَ مِنْ قَبْلُ

وَاَنَّ اَكْثَرَكُمْ فاسِقُونَ

۵۹. " Say: ` O' People of the Book! Do you find faults with us (for any reason) except that we have believed in Allah and in what has been sent down to us, and in what was sent down before (the Qurān), and that, certainly, most of you are evil-doers'."

Occasion of Revelation: verse ۵۹

Upon the Occasion of Revelation of the above verse and the verse after that, it has been narrated from Ibn-Abbas that a group of the Jewish people came to the Prophet (p.b.u.h.) and asked him to describe his creeds for them. Then, the holy Prophet (p.b.u.h.) said: " I believe in Allah and in what have been revealed to Abraham, Ismael, Issac, Jacob, Moses, Jesus, and all Divine Prophets, and I separate none of them from the others."

They said: " We do not know Jesus and do not accept him as a prophet."

Then they added that they knew no religion worse than their religion (the Prophet's religion). It was at that time that this holy verse was revealed and answered them.

Commentary: verse ۵۹

In this verse, Allah (s.w.t.) orders Prophet Muhammad (p.b.u.h.) to ask the People of the Book why they found faults with them and criticized them for any reason, save that they had believed in Allah (s.w.t.) and submitted to what was sent down to them and to the prophets before them.

The verse says:

" Say: ` O' People of the Book! Do you find faults with us (for any reason) except that we have believed in Allah and in what has been sent down to us, and in what was sent down before (the Qurān), ... "

At the end of the verse, there finds a sentence which in fact, is the

clarification of the previous sentence. It, from the tongue of Muslims and addressing the People of the Book, denotes that if you object us upon the pure theism and sincere submission we have unto all the heavenly Books, it is because most of you are evil-doers and have polluted with sins. Thus, since you yourselves are polluted and deluded, then whoever are purified and pave the right path, in your point of view, .their manner is blemish

" .and that, certainly, most of you are evil-doers ... "

:Note

.Denial of the right and annoying the followers of the right is ungodliness -۱

When encountering the severities of the enemies do not forfeit justice and fairness. -۲ .Yet, do not consider all of those hostile enemies as equally evil-doers

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۶۰- قُلْ هَلْ اُنَبِّئُكَمْ بِشَرٍّ مِنْ ذ لِکَ مَثُوبَةً عِنْدَ اللّهِ

مَنْ لَعَنَهُ اللّهُ وَغَضِبَ عَلَیْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَهَ وَالْخَنازِیرَ وَعَبَدَ الطّاغُوتَ

اُوْلئِکَ شَرٌّ مَکانًا وَاَضَلُّ عَنْ

سَو اءِ السَّبیلِ

?Say: ` Shall I inform you of (him who is) worse than that in retribution with Allah " .۶۰

,Worse are those) whom Allah has cursed and brought His wrath upon)

and He turned some of whom into apes and swine, and worshippers of Tāghūt (false " .deity). They are worse in place (with Allah) and far more astray from the (right) path

Commentary: verse ۶۰

In this holy verse, some perverted creeds and some wrong deeds of the People of the Book, resulted to the inflictions they were faced with, are compared with the situation of the true Muslim believers, in order to make clear which of these two groups deserve to be blamed and criticized. This is, indeed, a logical answer which is used for the stubborn and fanatic persons to become mindful. In this comparison, it addresses the Prophet (p.b.u.h.) to tell them whether the person who believes in Allah and the heavenly Books deserves to be criticized and blamed, or the wrong actions of those .whose retribution of their deed is worse than that with Allah

:The verse says

" ...?Say: ` Shall I inform you of (him who is) worse than that in retribution, with Allah "

:Then, it explains this subject when it says

Worse are those) whom Allah has cursed and brought His wrath upon, and He)..." turned some of whom into apes and swine, and worshippers of Tāghūt (false deity). " .They are worse in place (with Allah) and far more astray from the (right) path

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۶۱- وَاِذ ا جاءُوكُمْ قالُوا امَنّا

وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِه

وَاللّهُ اَعْلَمُ بِما كانُوا يَكْتُمُونَ

And when they come to you, they say: ` We believe '; while certainly they have " .۶۱ ;entered in with infidelity, and certainly they have gone out with it

" .and Allah knows best what they were hiding

Commentary: verse ۶۱

In order to complete the discussion about the hypocrites among the People of the Book, in this verse it makes their inner hypocrisy manifest and announces it to the :Muslims as such

And when they come to you, they say: ` We believe '; while certainly they have " "...;entered in with infidelity, and certainly they have gone out with it

And, at the end of the verse, it warns them that in spite of all these concealments, :Allah is aware of what they hide. It says

" .and Allah knows best what they were hiding ... "

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۶۲- وَتَرى كَثيرًا مِنْهُمْ يُسارِعُونَ فِى الْإِثْمِ وَالْعُدْو انِ

وَاَكْلِهِمُ السُّحْتَ لَبِئْسَ ما كانُوا يَعْمَلُونَ

۶۲. "And you will see many of them striving with one another to hasten in sin and transgression and their devouring the unlawful.

Verily, evil is what they have been doing. "

Commentary: verse ۶۲

In the previous verse, the words were about their infidel spirit; and, here, the statement is about their ethical, social, and economical corruptions.

In this verse, the Qur'ān refers to some other signs of their hypocrisy. As a part of the signs, it says:

"And you will see many of them striving with one another to hasten in sin and transgression and their devouring the unlawful. ... "

That is, they so act in the way of sin and cruelty that as if they go forward unto some honourable goals, and without any shame or modesty, they try to precede one another.

Therefore, preceding in corruption is found in the feature of the society of infidelity and hypocrisy. But, the feature of the Islamic society is precedence in good deeds.

Similarly, the main goals and ideal of the hypocrites is: lust, wealth, might, usury, bribery, enmity, and sinfulness.

Worse than that manner is that they openly show their committing sin and being involved in it.

And, at the end of the verse, in order to emphasize on the indecence condition of their deeds and that they continue to perform them, the holy Qur'ān says:

"... Verily, evil is what they have been doing. "

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۶۳- لَوْلا يَنْهاهُمُ الرَّبّانِيُّونَ وَالْاَحْبارُ عَنْ قَوْلِهِمُ الْاِثْمَ

وَاَكْلِهِمُ السُّحْتَ لَبِئْسَ ما كانُوا يَصْنَعُونَ

۶۳. " Why do not the learned men and the doctors of law prohibit them (the people) from uttering sinful words and devouring the unlawful?

Verily evil is what they have been working. "

Commentary: verse ۶۳

Then, in this holy verse, the attack is targeted at the learned men of such societies who, by their own silence, encourage them to committing sin.

It says:

" Why do not the learned men and the doctors of law prohibit them (the people) from uttering sinful words and devouring the unlawful? ... "

That is, in order to improve an immoral society, the knowledgeable men among them must change their incorrect thoughts and creeds. Thus, the verse shows the style of improving an immoral society to the learned people that they must begin with mental revolution.

And, at the end of the verse, the Qur'ān has blamed the indifferent scholars who remain silent and those who abandon ` enjoining right and forbidding wrong ' in the same level that it has blamed the evil-doers, where it says:

" ... Verily evil is what they have been working. "

Thus, it becomes clear that the fate of those who do not perform the great duty of ` enjoining right and forbidding wrong ', specially when they are among scholars and learned ones, is equivalent with the fate of the sinners. They have, indeed, a share of their crime.

Ibn-Abbās, the famous commentator, has been narrated from that he used to say: " This verse is the most intensive verse which scorns and blames the undutiful and

" .indifferent scholars

It is evident that this command does not pertain exclusively to the silent scholars of the Jews and the Christians. It encompasses all the mental leaders and scholars who sit silent at the time that people become polluted with committing sin and go forward in the path of injustice and

.corruption, because the law of Allah is the same for all human beings

In a tradition from Imam Ali (a.s.), mentioned in Sermon No.۱۹۲, we recite that he has :said

because Allah, the Glorified, did not curse the past age except for that they had ... " .left off enjoining the right and forbidding the wrong

In fact, Allah cursed the foolish for committing sins and the wise because they gave " ... .up refraining others from evils

In other words, this part of the sermon means that former nations were destroyed for their committing sins and that their wise men did not forbid people from evils. At this .time the misfortunes and divine retributions came down over them

Then, o' people! beware to do ` enjoining right and forbidding wrong' so that you may .not have a similar fate of theirs, either

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۶۴- وَقالَتِ الْيَهُودُ يَدُ اللّهِ مَغْلُولَهٌ

غُلَّتْ يْديهِمْ وَلُعِنُوا بِما قالُوا بَلْ يَد اهُ مَبْسُوطَتانِ يُنْفِقُ كَيْفَ يَشاءُ

وَلَيَزِيدَنَّ كَثيرًا مِنْهُمْ ما اُنْزِلَ اِلَيْکَ مِنْ رَبّکَ طُغْيانًا وَكُفْرًا

وَاَلْقَيْنا بَيْنَهُمُ الْعَد اوَهَ وَالْبَغْضاءَ اِلى يَوْمِ الْقِيامَهِ

كُلَّما اَوْقَدُواْ نارًا لِلْحَرْبِ اَطْفَاَهَا اللّهُ وَيَسْعَوْنَ فِى الْأَرْضِ فَسادًا

وَاللّهُ لا يُحِبُّ الْمُفْسِدينَ

And the Jews have said: ` The hand of Allah is tied up! ' Be their hands " .۶۴

.tied up! and cursed be they for what they have said

.Nay, both His hands (of Power) are (always) spread out

.He bestows as He pleases

And what has been sent down to you from your Lord will certainly increase many of them in insolence and infidelity; and We have cast enmity and hatred between them ,till the Day of Resurrection. Everytime they kindle a fire for war

Allah extinguishes it. They strive to make mischief in the land; and Allah does not love .the mischief makers

Commentary: verse ۶۴

One of the clear examples of the vain statements and sinful words of the Jews, which .were generally referred to in the previous verse, has been pointed out in this verse

Its explanation is that history shows that once the Jews were living in a very powerful state. They were ruling over a vast part of the inhabited world of that era, of which the time of David and Solomon, son of David, can be mentioned as an example. In the time after that, too, their authority continued to be exposed with some changes, of .course

But, with the advent of Islam, the light of the star of their power declined especially in .Mecca and Medina

,The Prophet's fights against the Jewish tribes known as Banī-Nadīr

Banī-Ghurayẓah, and the Jews of Kheybar caused them to become very weak. At this time, considering their past glory, authority and power, some of them mockingly said .that Allah's hand was tied up with chains and would not give them anything

Since the rest of them (those Jewish people) were content with them, too; the Qur'ān :has attributed this qualification to all of them, by saying

" ... !And the Jews have said: ` The hand of Allah is tied up "

In answer to them, and in order to blame and reproach such a wrong belief, at first, :Allah says

" ... .Be their hands tied up! and cursed be they for what they have said ... "

:Then, to nullify this unjust opinion, the Qur'ān says

.Nay, both His hands (of Power) are (always) spread out. He bestows as He pleases ... " " ...

Allah is neither forced in His affairs, nor is He obliged to the natural phenomena or the .momentum of time; but His Will is above every thing and effective in all affairs

Then, it implies that even these verses, that make the secret of their statements and opinions manifest, in stead of having a positive effect on them and turning them back from the wrong path, cause many of them to become rather stubborn and also to :increase their rebelliousness and faithlessness. The verse says

And what has been sent down to you from your Lord will certainly increase many ... " " ... ;of them in insolence and infidelity

But, for these unjust statements and opinions that they utter, and the obstinacy that they have in the way of disobedience and disbelief, Allah has assigned a heavy :chastisement for them in this world. He (s.w.t.) in this verse says

... .and We have cast enmity and hatred between them till the Day of Resurrection ... " "

And, by the last part of the verse, the Qur'ān points to the struggles and efforts of the Jews for kindling the flames of war. It also points to the grace of Allah in protecting :and rescuing the Muslims from these annihilating flames, where it says

" … .Everytime they kindle a fire for war, Allah extinguishes it … "

And, in fact, this divine incident is one of miraculous aspects of the life of the Prophet :(p.b.u.h.). Then, the Qur'ān continues saying

They strive to make mischief in the land; and Allah does not love the mischief ... " " .makers

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۶۵- وَلَوْ اَنَّ اَهْلَ الْکِتابِ امَنُوا وَاتَّقَوا

لَکَفَّرْنا عَنْهُمْ سَیئاتِهِمْ وَلَاَدْخَلْناهُمْ جَنّاتِ النَّعیمِ

۶۵. " And if the People of the Book had believed and kept from evil, We would certainly have remitted their sins and We would certainly have made them enter Gardens of Bless. "

Commentary: verse ۶۵

The Qur'ān follows, here, the former criticisms upon the manner and style of the People of the Book. In this verse and the verse next to it, as the training principles require, and in order to bring back the mischievous People of the Book to the straight path and admiring that minority of them who did not cooperate with them in their evil deeds, the Qur'ān, at first, says:

" And if the People of the Book had believed and kept from evil, We would certainly have remitted their sins ... "

They not only will be forgiven of their sins but also will be admitted into gardens of Paradise which are the center of kinds of blessings. The Holy Qur'ān says:

" ... and We would certainly have made them enter Gardens of Bless. "

This meaning refers to the spiritual bounties found in the Hereafter.

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۶۶- وَلَوْ اَنَّهُمْ اَقامُوا التَّوْراةَ وَالْاِنْجيلَ

وَما اُنْزِلَ اِلَيْهِمْ مِنْ رَبِّهِمْ

لَاَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ مِنْهُمْ اُمَّةٌ مُقْتَصِدَةٌ

وَكَثيرٌ مِنْهُمْ ساءَ ما يَعْمَلُونَ

And if they had kept up the Turah and the Evangel and what was sent down to " .۶۶ them from their Lord, they would certainly have had (of the bounties) from above .them and from beneath their feet

Among them there are people who are moderate, but (as for) many of them, evil is " .what they do

Commentary: verse ۶۶

If the followers of heavenly Books other than the Holy Qur'ān had submitted to the Qur'ān, and had not imagined that surrendering to the Qur'ān is the submission of the Children of Israel to Arabs, and had realized that the prophets' principles of teachings are all alike, and that having faith in what was revealed after the Turah and Evangel is a promotion to the higher class of belief not negating the former instructions, then, besides enjoying of the concerning merits in Hereafter, they would have received .varieties of bounties in this very world, too

In the preceding holy verse, the function of Faith in the spiritual felicity of the other life was referred to, but here, in the verse under discussion, its function in the worldly :prosperity and economic welfare has been stated. The verse says

And if they had kept up the Turah and the Evangel and what was sent down to them " from their Lord, they would certainly have had (of the bounties) from above them and " ... .from beneath their feet

In the previous verse, the words were about the belief of the Jews saying that: " The hand of Allah is tied up ", while, here, the verse points out that they should refer to the heavenly Books and then judge whether the hand of Allah is tied up or not. The reason

that their glory and might

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changed into disgrace and degradation as a retribution, was for that they turned their .(.backs to the heavenly instructions, not for the restraint of Allah (s.w.t

Among them there are people who are moderate, but (as for) many of them, evil is ... " " .what they do

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Section ١٠: The Christian Diviation from the Truth

Point

Truth to be proclaimed at all cost The people of the Gospel do not act up to it

.The errors which the Christians commit

٦٧- يَأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

وإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ و وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

إِنَّ اللَّهَ لَا يَهْدِى الْقَوْمَ الْكَافِرِينَ

;O' Messenger! convey what has been sent down to you from your Lord " .٦٧

;(and if you do not, then you have not conveyed His message (at all

and Allah will protect you from the (vice of) people, verily Allah does not guide the " .unbelieving ones

Commentary: verse ٦٧

.Appointment of the Successor as the Final Point of Prophetic Mission

In this verse, only the Prophet (p.b.u.h.) is addressed. It states but his duty. The text of the verse begins with " O' Messenger! " and continues explicitly and emphatically :commending him such

" ... ;convey what has been sent down to you from your Lord ... "

Then, for a further emphasis it warns him that if he refrains doing that, (that never :might he refrain), he has not conveyed His message to people at all. The verse says

" ... ;(and if you do not, then you have not conveyed His message (at all ... "

After that, the revelation consoles the Prophet (p.b.u.h.), as if he was anxious and worried about a particular incident, and tells him not to be afraid of people for

:performing this duty. It says

" ... ,and Allah will protect you from the (vice of) people ... "

And, at the end of the verse, as a threat and punishment unto those

who reject or deny this peculiar message and pertinaciously blaspheme it, the verse :says

" .Verily Allah does not guide the unbelieving ones ... "

Truely, what an important subject there existed in the latest months of the Prophet's life that in the above-mentioned verse the lack of its conveyance has been counted .equivalent with the lack of messengership wholly

In different books of the scholars of both Sunnite and Shi`ah schools of thought, there are many authentic traditions recorded to say that the above-mentioned verse has been revealed at Qadīr-i-Khum about the appointment of the successor for the (Prophet (p.b.u.h.) and the future fate of Islam and Muslims. (۱

Some of these books, compiled by both main sects of Islams are as follows: A) ۱- ۱ -۱ Sunan-i-Ibn-Majih, vol. ۱, p. ۵۵ ۲- Al-Fadā'il, by 'Ahmad-Ibn-Hanbal (handwritten) ۳- Khaṣā'ış-un-Nisa'i, p. ۲۱ ۴- Al-Kanā wal-'Asmā', by Dūlabi, vol. ۲, p. ۶۱ ۵- Mushkil-ul-'Athār, by Ṭahāwi, vol. ۲, p. ۳۰۷ ۶- Al-'Ighd-ul-Farid, vol. ۳, p. ۹۴ ۷- Al-'Istiab, vol. ۲, p. ۴۶۰ ۸- Tarikh-i-Baqdad, vol. ۷, p. ۳۷۷ ۹. Mustadrak-ul-Hakim, vol. ۳, p. ۱۱۰ ۱۰- Tarikh-i-Damishgh, vol. ۲, p. ۱۶۶ ۱۱- Tafsir-ul-Hafiz, by Ibn-Kathir, vol. ۲, p. ۱۴ B) ۱- At-Tarā'if, by Ibn-Ṭawūs, p. ۱۴۰ ۲- Manāghib, by Ibn-Shahr'āshūb, vol. ۲۹, p. ۲۲۸ ۳- The Book of Salim-Ibn-Ghays, p. ۱۱۱ ۴- 'Ikmal-ud-Din, by Ash-Shaykh-us-Ṣadugh, vol. ۱, p. ۲۷۴ ۵- 'Ihtijāj, by Tabarsi, p. ۶۶۳ ۶- Bihār-ul-'Anwār, vol. ۳۷, p. ۱۸۱, tradition ۶۸ ۷- 'Ighbāl-ul-'Ighbā), p. ۶۶۳ ۸- Raudatul-Wa'izin, vol. ۱, p. ۸۹ ۹- 'Al-Yaghin, p. ۳۴۳ ۱۰- Al-'Adad-il-Ghawiyyah, p. ۱۶۹ ۱۱- 'At-Tahşin, p. ۵۷۸ ۱۲- 'Aş-Şirāt-ul-Mustaghim, vol. ۱, p. ۳۰۱ ۱۳- 'Al-Qadir, by Al-'Allamat-ul-'Amini ۱۴- 'Abaghāt-ul-'Anwār, by Al-'Allāmah Mir-'Hamid Hussayn Al-Lakhunuy (India) ۱۵- 'Ihghāgh-ul-Hagh, by Ghādi Nurullah, At-Tusturi; .tens of other books

In the last year of the Prophet's life the rites of Hajjat-ul-Widā` were very gloriously .(.performed at the presence of the Prophet (p.b.u.h

In this journey, not only the inhabitants of Medina accompanied the holy Prophet (p.b.u.h.), but also Muslims of different parts of Arabia took part in the pilgrimage with .the Prophet (p.b.u.h.) to gain a great historical honour and credit

The sun of Arabia was showering heat as fire over mounts and valleys. But the sweetness of this spiritual journey made everything easy for the pilgrims of Mecca. It was nearly noon. The land of Juhfeh and, behind it, the hot dry deserts of Qadīr-i-.Khum were showing themselves from a distance

It was on Thursday in the tenth A.H. (anno Hijira), just eight days after the Day of .Sacrifice. Suddenly the Prophet (p.b.u.h.) ordered halt to the marching caravan

The Prophet's Mu'azzin invited people to noon prayer with a loud voice of ` Allahu-Akbar '. People became ready for prayer while the weather was so hot that men had to put one side of their shoulder-mantles on the groumd under their feet and another .side of it over their heads when establishing prayer

When the noon prayer was established, people were going to go immediately into their small tents which they were carrying with them to shelter therein. But the Prophet (p.b.u.h.) informed them that everybody should attend to hearken a new .Divine message. Then he announced that message through a full described sermon

Those people who were standing in a distance from the Prophet

.p.b.u.h.) to listen to his lecture could not see him from behind the crowd)

Therefore, a pulpit was prepared from the seats used at the back of the camels. The holy Prophet (p.b.u.h.) mounting the pulpit praised Allah and sought protection from :Him. Then he addressed the huge crowd of people and said

Soon I am going to depart from among you by accepting the invitation of Allah. I am " .responsible, and you are responsible, too

" ?How do you bear witness about me

:The audience shouted saying

We bear witness that certainly you have conveyed (the mission of messengership), " advised (the circumstance of benevolence) and strived (to guide us). May, then, Allah " .reward you goodness

:Then he (p.b.u.h.) questioned

Do you not bear witness to Unity of Allah, my messengership, the rightfulness of the " " ?Day of Resurrection, and raising the dead on that Day

The crowd answered: " Yes, We confess." The Prophet (p.b.u.h.) said: " O' Lord! Be ".witness

Again, he (p.b.u.h.) said: " O' people! Do you hear me? ... " The audience answered positively, and then a silence dominated throughout the desert, so that there was .heard nothing but the sound of the wind

The Prophet (p.b.u.h.) said: " Now, look how do you treat with these two weighty and " ?worthy things that I leave among you

A voice from among the crowd asked the Prophet (p.b.u.h.) what those two worthy .things were

The Prophet (p.b.u.h.) immediately said: " The first is the Greater Weight ', the

Qur'aËn, whose one end is in Allah's hand and another end is in your hand. Never abandon it lest you might get astray! The second worthy thing is my progeny, my Ahlul-Bayt. And verily Allah, the Subtle, the Aware,informed me that never, never, will these too get separated from each other until they meet me at Heaven. Do not anticipate them both, because you will be perished; and be not behind-hand of those ".two, for you will beperished, too

At that time, people saw that the Prophet (p.b.u.h.) was looking round as if he was looking for someone. As soon as he saw Ali (a.s.), he

leaned over and took his hand and raised it up so high that the whiteness of their arm-pits appeared. All the crowd saw him (a.s.) and recognized him that he is the very ever-victorious officer of Islam. Here, the Prophet's voice became louder and more audible when he said:

" O' people! who is superior (or the Master) among the people to the believers more than their own selves? "

They said: " Allah and the Prophet (p.b.u.h.) know better."

The Prophet (p.b.u.h.) said: " Allah is my master, and I am the master over the believers, and I am superior to them more than their own selves (my decision is superior to their decision)."

Then he (p.b.u.h.) added:

" To whomever I am the Maulā (the master) this Ali is his Maula (the master)." And he repeated this statememnt three times, or, as some narrators of the traditions have cited, he repeated it four times.

After stating this commandment, he looked up towards heaven and prayed, saying:

" O' Allah! Be You a friend to him who is a friend to him (Ali) and (Be You) as enemy to him who is enemy to him (i.e. Ali).

Then he (p.b.u.h.) said to the audience: " Beware that all of you who are present should communicate this news to those who are absent."

The Prophet's sermon was completed while sweat was showering from the faces of the Prophet (p.b.u.h), Ali (a.s.) and all people there because of the heat. Before separating the rows of the pilgrims, Rūh-ul-'Amīn (Gobriel) came down and revealed this holy verse to the Prophet (p.b.u.h.):

"...This day have I perfected your religion for you and have I completed My bounties on you and am pleased your religion to be Islam. ..."(1)

The Prophet (p.b.u.h.) said: " Allah is the Greatest! Allah is the Greatest upon the perfection of religion and completion of favour, and the Lord became pleased with my messengership and Ali's mastership after me."

At this time there arose a sound of pleasure and uproar amongst people, and they congratulated this position to Ali (a.s.). Two people, out

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of those famous ones in the gathering who felicitated Ali (a.s.), were Abu-Bakr and `Umar. It was at the presence of the crowd when they one after another uttered in their Arabic tongue: " Bakhkhin bakhkhin laka yabna Abī-Tālib. Aṣbaḥta wa amsayta Moulāee wa Maulā kulle Mu'minin wa Mu'minah " (Hurrah, Hurrah, O' son of Abū-Tālib! You have now become my Maula (master) and the Maula (master) of every (.believing man and believing woman

This report is a brief explanation of the Qadīr-i-Khum which has been recorded in the .scholars' books of both Sunnie and Shi`ites

:An Explanation

All of the Shi`ite commentators basing on Ahlul-Bayt's traditions, and also as some Sunnite commentators, like Fakhr-i-Rāzī and the author of Almanār have cited that this verse is related to the mastership (wilāyah) of Ali-ibn Abī-Ṭālib and the event in .Qadiīr-i-Khum

The style of the tone and address of the verse distinguishes this holy verse from the verses before and after it. It is only in this verse throughout the Qur'ān that the holy Prophet (p.b.u.h.) has been threatened due to the concealment of message. It announces that if he does not convey that message, it is as if what he has conveyed during all the years of his messengership will be reduced to nothing. Therefore, it must be noted what an important message it is which has been stated there and in .that manner

It is a message that , from the point of significance, is equivalent with all the Divine messages of the whole period of his prophethood and messengership. That message is the mastership, Imamate, and leadership of Ali-ibn-Abī-Talīb (a.s.) from the side of .Allah

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O' Lord! accept us and our children among the true followers of Imam Ali (a.s.) and his .progeny (a.s.), and cause us all to be mustered with them on the Day of Resurrection

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۶۸- قُلْ ياأَهْلَ الْكِتابِ

لَسْتُمْ عَلى شَىْءٍ حَتّى تُقيمُوا التَّوْراةَ وَالْاِنْجيلَ

وَما اُنْزِلَ اِلَيْكُم مِنْ رَبِّكُمْ

وَلَيَزيدَنَّ كَثيرًا مِنْهُمْ ما اُنْزِلَ اِلَيْكَ مِنْ رَبِّكَ طُغْيانًا وَكُفْرًا

فَلا تَأْسَ عَلَى الْقَوْمِ الْكافِرينَ

۶۸. " Say: ` O' People of the Book you follow naught (no true religion) till you keep up the Turah and the Evangel and what has been sent down unto you from your Lord;

and surely that which has been sent down to you from your Lord (the Qur'ān) shall increase many of them in insolence and infidelity.

So do not grieve for the unbelieving ones."

Commentary: verse ۶۸

It is necessary to believe in all the heavenly Books, and a mere claim of belief is not sufficient. Practice and establishment of action for Faith is indispensable. Thus, the person who does not practise his Faith has no religion.

The personality and value of individuals is estimated by the level of their action on the religious duties.

Infidelity and obstinacy of persons do not harm the Islamic system and ideology, but they themselves incur its harm. Allah is the protector of the religion.

" Say: ` O' People of the Book you follow naught (no true religion) till you keep up the Turah and the Evangel and what has been sent down unto you from your Lord;

and surely that which has been sent down to you from your Lord (the Qur'ān) shall increase many of them in insolence and infidelity.

So do not grieve for the unbelieving ones."

It is evident, of course, that the content meaning of this verse is not

allocated to the Jews. If the Muslims suffice only to the claim of Islam, too, and do not establish the prophets' principles of training, and their own heavenly Book in particular, they will have neither any rank and value with Allah nor in their own .personal and social life. So, they will always be helpless, inferior and defeated

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۶۹- اِنَّ الَّذینَ امَنُوا وَالَّذینَ هادُوا وَالصّابِئونَ وَالنّصاری

مَنْ امَنَ بِاللّهِ وَالْیَوْمِ الاْخِرِ وَعَمِلَ صالِحًا

فَلا خَوْفٌ عَلَیْهِمْ وَلا هُمْ یَحْزَنُونَ

۶۹. " Verily those who believed, and those of the Jews and the Sabians and the Christians, whoever believed in Allah and the Last Day,

and worked righteousness no fear shall be upon them, nor shall they grieve. "

Commentary: verse ۶۹

Point

The verse relates to the Faith and the deeds of the followers of those religions mentioned in the verse at their own concerning times. Then, with the advent of a new religion, they should believe in the new Divine law, else the appointment of the successive prophets seems useless. Then, either of the Jews, the Christians, and others should believe in Islam like Muslims and act righteously. It is in that case that they will have no fear nor any grief.

" Verily those who believed, and those of the Jews and the Sabians and the Christians, whoever believed in Allah and the Last Day, and worked righteousness no fear shall be upon them, nor shall they grieve. "

All the heavenly religions prove that the criterion of felicity is both ` Faith and righteous deed ', not the bare claims and names or slogans.

Thus, Faith is not separate from action; and tranquility and security are found due to them both.

Explanation:

What is the Objective Meaning of the Sabians?

Some commentators have said that they are a group of people whose religion has

been taken from those of the Jews and Christians. Some others have said that they believe in Noah (a.s.) and do not believe in all prophets after him. But, as Imam Ridā (a.s.) has said, the Sabians are

p: ۳۶۴

some formerly worshippers who repented and believed in both `The Origin

(and the End ', and did righteous deeds, too. (۱)

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۱- Tafsir-i-Atyab-ul-Bayan

۷۰- لَقَدْ اَخَذْنا میثاقَ بَنی اِسْر ائیلَ

وَاَرْسَلْنا اِلَیْهِمْ رُسُلًا کُلَّما جاءَهُمْ رَسُولٌ بِما لاتَهْوی اَنفُسُهُمْ

فَریقًا کَذَّبُوا وَفَریقًا یَقْتُلُونَ

۷۰. " Certainly We took a covenant from the Children of Israel and We sent messengers to them. Whenever there came to them a messenger with what their souls did not desire, some of them they would deny and some (of them) they would slay."

Commentary: verse ۷۰

In Sura Al-Baqarah No. ۲ and at the beginning of this current Sura, Al-Mā'idah, there is a hint to the firm covenant that Allah has taken from the Children of Israel. In the above verse, too, this covenant is referred to again. It implies that Allah took covenant from the Children of Israel to do according to what He sent down. And, He appointed some messengers for them to guide them and to demand the fulfilment of this covenant from them. It says:

" Certainly We took a covenant from the Children of Israel and We sent messengers to them. ..."

Then the verse continues implying that they not only did not do upon this covenant but also whenever a messenger brought a Divine commandment to them which contrasted their wishes and low desires, they committed the worst and the strongest struggle against him. They denied some of these prophets, while they killed those prophets whose influence they could not hinder. It says:

"... Whenever there came to them a messenger with what their souls did not desire, some of them they would deny and some (of them) they would slay."

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۷۱- وَحَسِبُوا اَلّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا

ثُمَّ تابَ اللّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثيرٌ مِنْهُمْ

وَاللّهُ بَصيرٌ بِما يَعْمَلُونَ

۷۱. " And they (the Jews) imagined that there would be no affliction, so they became blind and deaf (unto the Truth); then Allah turned to them mercifully; but again many of them became blind and deaf; and Allah sees what they do. "

Commentary: verse ۷۱

In this verse, the vain pride of the Jews is referred to, with those plenty treacheries and violences that they had. The verse says:

" And they (the Jews) imagined that there would be no affliction, … "

As this meaning has been pointed out in other verses, the Jews considered themselves a superior race, and they remarked that they were the Children of Allah. Finally, this dangerous pride and self-admiration, like a curtain, covered them over their eyes and ears. So, as a result of it, they became blind for seeing the signs of Allah and, as a deaf, they did not hear the words of right. The verse says:

"… so they became blind and deaf (unto the Truth; … "

But, when they saw some samples of the punishments of Allah, and felt the evil fate of their own deeds, they regreted. They, then, repented, because they realized that the divine threats were serious and that they were not a superior race. It was at that circumstance that Allah accepted their repentance. It says:

"…then Allah turned to them mercifully; … "

But this recognition and regretfulness did not last long. They again began to be disobedient, violent, obstinate and heedless to the right and justice. Therefore, the curtains of negligence, which is the result of committing sins, were put over their eyes and ears, so that they became blind again for seeing the signs of truth and deaf again

.for hearing the words of truth. This status enveloped many of them

p: ٣۶٧

"... ;but again many of them became blind and deaf..."

And, at the end of the verse, the Qur'ān, in a short but expressive phrase, implies that :never Allah is heedless of their deeds and He sees all the things that they do. It says

".and Allah sees what they do ..."

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۷۲- لَقَدْ كَفَرَ الَّذينَ قالُوا اِنَّ اللّهَ هُوَ

الْمَسيحُ ابْنُ مَرْيَمَ وَقالَ الْمَسيحُ يابَنى اِسْر ائيلَ اعْبُدُوا اللّهَ رَبّى وَرَبَّكُمْ

اِنَّهُ مَنْ يُشْرِكْ بِاللّهِ فَقَدْ حَرَّمَ اللّهُ عَلَيْهِ الْجَنَّهَ

وَمَأْواهُ النّارُ

وَما لِلظّالِمينَ مِنْ اَنْصارٍ

,Certainly they are infidels who say: ` Verily Allah, He is the Messiah " .۷۲

!son of Mary;' and the Messiah (himself) said: ` O' Children of Israel

worship Allah, my Lord and your Lord. Verily whoever associates anything with Allah, ,then Allah has forbidden to him the Paradise and his abode is the Fire

".' and there shall be no helpers for the unjust

Commentary: verse ۷۲

Following the discussions upon the aberrations of the Jews, which were delivered in the former verses, in this verse and the verses next to it, the words are about the deviations of the Christians. At first, it begins with the greatest swerve of Christianity, :i.e. Godship of the Messiah, Jesus Christ. It says

"...';Certainly they are infidels who say: ` Verily Allah, He is the Messiah, son of Mary "

They say so while Jesus (a.s.) himself vividly told the Children of Israel to worship :Allah, their Lord. The verse says

!and the Messiah (himself) said: ` O' Children of Israel ..."

"... ,worship Allah, my Lord and your Lord

Also, for an emphasis on this subject, and in order to prevent any ambiguity and fault, :the words of Jesus continue adding

Verily whoever associates anything with Allah, then Allah has forbidden to him the…"
Paradise and

"... ,his abode is the Fire

And again, for a further emphasis and confirming this fact that polytheism and :extremism is a kind of manifest wrongdoing, they were told such

".' and there shall be no helpers for the unjust..."

What is found in the above-mentioned verse regarding the Messiah (a.s.) persisting on the theme of theism,(۱) is a subject matter which also adapts to the existing sources of Christianity.(۲) This very matter is counted among the evidences for the .significance of the Qur'ān

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Mark, Chapter ۱۲, No. ۲۹, indicates Jesus invites people to theism and says:"... O ۱ -۱ ".Isreal; the Lord our God is one Lord

Matthew, Chapter ۶, No. ۲۴ is also like that. It speaks about one God ۲ -۲

۷۳- لَقَدْ كَفَرَ الَّذينَ قالُوا

اِنَّ اللّهَ ثالِثُ ثَلاثَهٍ وَما مِنْ اِلهٍ اِلّا اِلهٌ و احِدٌ وَاِنْ لَمْ يَنْتَهُوا

عَمّا يَقُولُونَ لَيَمَسَّنَّ الَّذينَ كَفَرُوا

مِنْهُمْ عَذ ابٌ اَليمٌ

',Certainly they disbelieve who say: ` Verily Allah is the third of the three " .۷۳

while there is no god save the One God; and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve."

Commentary: verse ۷۳

This fact should be noted that what was referred to in the previous verse was the subject of extremism and unity with Allah. But, in this verse, the Qur'ān points to the plurality of gods from the view point of the Christians, viz. threefoldness in Divine Unity. It says:

"...',Certainly they disbelieve who say: ` Verily Allah is the third of the three "

:In answer to them the Qur'ān decisively says

"... ;while there is no god save the One God ..."

:Then, the Qur'ān, with a strong and severe tone, emphatically warns them

and if they desist not from what they say, a painful chastisement shall befall those ..." among them who disbelieve."

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۷۴- اَفَلا یَتُوبُونَ اِلَی اللّهِ وَیَسْتَغْفِرُونَهُ

وَاللّهُ غَفُورٌ رَحیمٌ

?Will they not then turn to Allah and ask forgiveness of Him " .۷۴

".And Allah is Forgiving, Merciful

Commentary: verse ۷۴

This holy verse contains significance to the fact that perverted beliefs should be .repented of

The deviated persons from the straight path should be invited to the right path through the statement of the divine forgiveness and mercy. It can be done by saying .that Allah both forgives and bestows His mercy on the servants

:The verse says

?Will they not then turn to Allah and ask forgiveness of Him "

".And Allah is Forgiving, Merciful

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۷۵- مَا الْمَسيحُ ابْنُ مَرْيَمَ اِلاّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

وَاُمُّهُ صِدّيقَةٌ كانا يَأْكُلانِ الطَّعامَ انْظُرْ كَيْفَ نُبَيِّنُ

لَهُمُ الْاياتِ ثُمَّ انْظُرْ اَنّى يُؤْفَكُونَ

۷۵. "The Messiah, son of Mary, is but a messenger (that) messengers (the like of whom) have passed away before him, and his mother was a truthful woman; they both used to eat food. See how We make the Signs clear for them (people), and see how they are turned away (from the truth)."

Commentary: verse ۷۵

Allah introduces three reasons in this verse which prove that Messiah (a.s.) is not God.

۱- He (a.s.) has been born and he (a.s.) is son of Mary.

۲- There have been some prophets like him, too, and he is not matchless.

"The Messiah, son of Mary, is but a messenger (that) messengers (the like of whom) have passed away before him, ..."

۳- Like anybody else, he is in need of food and other necessities, and he gains his strength from food. Therefore he does not possess an absolute power to be God. Whoever needs food cannot be the creator of the food.

These are clear statements of the holy Qur'ān that people understand.

However, having some privileges, such as miracles and exceptions, do not prove divinity for a person. Other prophets worked miracles, too. Or, Adam had not parents, either.

"... and his mother was a truthful woman; they both used to eat food ..."

Allah (s.w.t.) is neither material, nor born, nor necessitous, and He has no place.

"... See how We make the Signs clear for them (people), and see how they are turned

".(away (from the truth

By the way, Mary is one of God's saints. The Qur'ān honours women and counts Mary ` a truthful woman '. In another verse of the Qur'ān, it is said that Mary testified Allah's word and she was of the

p: ٣٧٣

obedient ones: " ...and she testified the truth of the words of her Lord, and His Scriptures and she was of the obedient ones."(۱)

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۱- Sura Al-Tahrim, No. ۶۶, verse ۱۲

۷۶- قُلْ اَتَعْبُدُونَ مِنْ دُونِ اللّهِ

ما لا یَمْلِکُ لَکُمْ ضَرًّا وَلا نَفْعًا وَاللّهُ

هُوَ السَّمیعُ الْعَلیمُ

Say: ` Do you worship besides Allah that which possesses for you neither harm " .۷۶
".nor profit? And Allah He is the All-Hearing, the All-Knowing

Commentary: verse ۷۶

Point

To complete the former reasonings about Jesus, the Qur'ān in this verse remarks to the Christians that they knew that the Messiah was fully in need of what a human being needs. He was not even the possessor of his own harm and his own profit, then :how could he be the possessor of their harm and profit? It says

Say: ` Do you worship besides Allah that which possesses for you neither harm nor " "... ?profit

That was why Jesus was captured many times by his enemies, or that his friends were involved in some inflictions. So, had not been the Grace of Allah, he (a.s.) could .have done nothing

And, at the end of the verse, the Qur'ān warns them not to imagine that Allah does not hear their vain words, or He is not aware of their inside, because He is both Hearing :and Knowing. The verse says

".And Allah He is the All-Hearing, the All-Knowing ..."

:Explanations

For realizing that the path of polytheism is invalid, refer to your own human intellect -۱ .and sensibility

Except Allah, other gods are incapable even of hearing and knowing your - ۲

.necessities; much less of supplying them

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۷۷- قُلْ يااَهْلَ الْكِتابِ لا تَغْلُوا فى دينِكَمْ غَيْرَ الْحَقِّ

وَلا تَتَّبِعُوا اَهْواءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَاَضَلُّوا كَثيرًا

وَضَلُّوا عَنْ سَواءِ السَّبيلِ

۷۷. " Say: ` O' People of the Book! do not exaggerate in your religion other than the truth, and do not follow the vain desires of the people who had gone astray aforetime, and led many astray, and went astray from the right path."

Commentary: verse ۷۷

In this verse following the manifestation of the fault of the people of the Book in the field of exaggeration about Divine prophets, the holy Prophet (p.b.u.h.) is commanded to invite them, with clear reasonings that they formally return from this way. The verse says:

" Say: ` O' People of the Book! do not exaggerate in your religion other than the truth, ..."

The exaggeration of the Christians is clear, of course, but the exaggeration of the Jews, who are also involved in those whom the Qur'ān addresses to by the phrase: " O' People of the Book! ", is probably a hint to the statement they said about prophet Ezra (a.s.) and considered him the son of Allah.

And, since the origin of exaggeration is often following the vain desires of the misguided ones, to complete this meaning, the verse continues saying:

"...and do not follow the vain desires of the people who had gone astray aforetime, and led many astray, and went astray from the right path."

This phrase points to the fact that this meaning is recorded in the history of the Christianity, too. The idea of trinity and exaggeration about Jesus (a.s.) was not mainly found among them in the early centuries of the Christianity. When the Indian Idolaters, and the like, joined the religion of Christ, they added something from the remaining belief of the former creed, viz. trinity and polytheism, to the Christianity.

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p: ۳۷۶

Section ۱۱: Christian nearness to Islam

Point

The Israelites cursed by David and Jesus for their disobedience and exceeding the limits

Jews' enmity and the Christian friendship of the Muslims The pious ones among

.the Christian priests and monks

۷۸- لُعِنَ الَّذينَ كَفَرُوا مِنْ بَنى اِسْر ائيلَ عَلى لِسانِ

د اوُدَ وَعيسَى ابْنِ مَرْيَمَ ذ لِكَ بِما عَصَواْ

وَ كانُوا يَعْتَدُونَ

۷۸. " Those who disbelieved from among the Children of Israel were cursed by the tongue of David, and of Jesus, son of Mary, that was because they disobeyed and used to transgress."

Commentary: verse ۷۸

Hadrat David (a.s.) cursed the Israelites for their offence and violation regarding to holiday on Saturday. And Hadrat Jesus (a.s.) cursed them, too, for the reason that the Children of Israel, in order to assure their hearts, asked for heavenly food, which was descended by Allah as a result of Jesus's supplication. They ate it but they disbelieved again.

Therefore, they incurred the wrath and punishment of Allah. The holy verse says:

" Those who disbelieved from among the Children of Israel were cursed by the tongue of David, and of Jesus, son of Mary, that was because they disobeyed and used to transgress."

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۷۹- کانُوا لا یَتَناهَوْنَ عَنْ مُنْکَرٍ فَعَلُوهُ لَبِئْسَ ما کانُوا

یَفْعَلُونَ

.They used not to restrain each other from any dishonour they committed " .۷۹

" !Certainly evil was that which they were doing

Commentary: verse ۷۹

The curses of David (a.s.) and Jesus (a.s.) unto the Children of Israel was for the :reason that they disobeyed and transgressed. It was also because

.They used not to restrain each other from any dishonour they committed "

" !Certainly evil was that which they were doing

It is narrated from Imam Sādiq (a.s.) who said: " They (the good people of the Children of Israel) did not take part in the (sinful) activities and meetings, but when they saw (them (the sinners) they met them with smile to their faces, and association."(۱)

.So, the person who is careless toward corruption is cursed by the prophets

The deed of ` forbidding from doing evil ' is not allocated to the religion of Islam, but it .had existed in all divine religions

In the community of the Israelites, mischief had commonly been committed. Then, .(.they were cursed by Allah (s.w.t.) and the Messenger of Allah (p.b.u.h

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At-Tafsīr-ul-Burhān, vol. ۱, p. ۴۹۲ ۱ -۱

۸۰- تَرى كَثيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذينَ كَفَرُوا

لَبِئْسَ ما قَدَّمَتْ لَهُمْ اَنفُسُهُمْ اَنْ سَخِطَ اللّهُ عَلَيْهِمْ

وَفِى الْعَذ ابِ هُمْ خالِدُونَ

.You see many of them making friends with those who disbelieve " .۸۰

Surely evil is that which their selves send before for them (as their storage in the ".Hereafter), and Allah's wrath is on them, and in the chastisement shall they abide

Commentary: verse ۸۰

In this verse, another evidence upon the behaviour of the Israelites is suggested as a cause that they were cursed for. The Children of Israel make friends and mastership .with the disbelievers

So, the acceptance of the mastership of infidels is a cause for bringing forth the wrath .(.of Allah (s.w.t

:The verse says

.You see many of them making friends with those who disbelieve "

Surely evil is that which their selves send before for them (as their storage in the ".Hereafter), and Allah's wrath is on them, and in the chastisement shall they abide

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۸۱- وَلَوْ كانُوا يُؤْمِنُونَ بِاللّهِ وَالنَّبِيِّ وَما أُنْزِلَ اِلَيْهِ

مَا اتَّخَذُوهُمْ اَوْلِياءَ وَلكِنَّ

كَثيرًا مِنْهُمْ فاسِقُونَ

۸۱. " And if they had believed in Allah and the Prophet and what was sent down to him, they would not have taken them for friends, but most of them are evil-doers."

Commentary: verse ۸۱

There may be several extentions for the content of this verse. Among them are the followings:

A. If the Jews had really believed in Moses (a.s.) and his Turah, they would never have appointed pagans as their masters. (Tafsīr 'Ālūsī)

B. If infidels and polytheists became Muslims, the Jews would not cooperate with them. (Tafsīr-i-Al-Mīzān)

C. If the People of the Book, or the hypocrites, or the Muslims believed truely in Allah and the Messenger, they would not appoint pagans as their masters. The reason of it is that Faith does not adapt to infidelity. It is corruption and disbelief that cause them to accept the domination of pagans.

And, generally, whoever violates the bounds of Allah will be a prey of Tāqūts (deities) and disbelievers.

The verse says:

" And if they had believed in Allah and the Prophet and what was sent down to him, they would not have taken them for friends, but most of them are evil-doers."

****

۸۲- لَتَجِدَنَّ اَشَدَّ النّاسِ عَد اوَةً

لِلَّذينَ امَنُوا الْيَهُودَ وَالَّذينَ اَشْرَكُوا

وَلَتَجِدَنَّ اَقْرَبَهُمْ مَوَدَّةً لِلَّذينَ امَنُوا الَّذينَ قالُوا اِنّا نَصارى

ذ لِکَ بِاَنَّ مِنْهُمْ قِسّيسينَ وَرُهْبانًا

وَاَنَّهُمْ لا يَسْتَكْبِرُونَ

۸۲. "Certainly you will find the most hostile of people to those who believe are the Jews and pagans;

and you will certainly find the nearest of them in affection to those who believe are those who say: ` We are Christians'.

That is because there are among them priests and monks and because they do not behave proudly".

Commentary: verse ۸۲

The good treatment of Najāshī, the king of Abyssinia, and the Christians of that country unto the emigrated Muslims has been cited upon the occasion of revelation of this verse.

In the fifth year after the appointment of the Prophet (p.b.u.h.) to his mission, a group of Muslims under the management of Ja`far-ibn-'Abī-Ṭālib emigrated from Mecca to Abyssinia and became secured from the harm and hurt of the pagans of Mecca with the support of Najāshī. They were secured from the harm of the agents of the pagans there, too. The Jews, even with seeing those abundant miracles and also the good temper of the Prophet (p.b.u.h.), did not believe in Islam. They participated in plots against Muslims. They did breach promises and made mischief, while some Christian bishops in Abyssinia shed tears when they heard the verses of Sura Maryam and adhered those Muslims who were there.

Thus, the Jews are the most obstinate enemies of Islam, and their hostility against

.Muslims has an ancient and deep root

But, the Christians, although wrongly believe in trinity, a deviated

p: ۳۸۱

creed, are more receptive to accept the truth because of the sounder mind they have. They are not of the people of plotting, especially the intellectuallities and the .preachers among them

:The verse says

Certainly you will find the most hostile of people to those who believe are the Jews " and pagans; and you will certainly find the nearest of them in affection to those who '.believe are those who say: ` We are Christians

That is because there are among them priests and monks and because they do not ".behave proudly

****

The end of part six

۸۳- وَاِذ ا سَمِعُوا ما اُنْزِلَ اِلَی الرَّسُولِ

تَری اَعْیُنَهُمْ تَفیضُ مِنَ الدَّمْعِ مِمّا عَرَفُوا مِنَ الْحَقِّ

یَقُولُونَ رَبَّنا امَنّا فَاکْتُبْنا مَعَ الشّاهِدینَ

۸۳. " And when they hear what has been sent down to the Messenger,

you see their eyes overflowing with tears because of what they recognize of the Truth. They say: ` Our Lord! we believe,

so write us down with the witnesses (of Truth)."

Commentary: verse ۸۳

One of the examples of the Christians' shedding tears is when Ja`far-ibn-'Abī-Ṭālib recited the verses of Sura Maryam for Najashī in Abyssinia. Another example is also when a group of the Christians, accompanying with Ja`far, came into Medina and heard the holy verses of Sura Yāsīn.

" And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of what they recognize of the Truth. They say: ` Our Lord! we believe, so write us down with the witnesses (of Truth)."

Therefore, as soon as the heartily receptive persons hear the Truth, they will be touched at heart, but the blockhead ones do not move even by seeing it.

The spirit and nature of man is charmed by the Truth. Then, when he reaches his beloved, he sheds the tears of joy.

However, believers should offer a petition for the continuation of their belief and having a good end.

****

۸۴- وَما لَنا لا نُؤْمِنُ بِاللّهِ وَما جاءَنا مِنَ الْحَقِّ

وَنَطْمَعُ اَنْ يُدْخِلَنا رَبُّنا مَعَ الْقَوْمِ الصّالِحينَ

۸۵- فَأَثابَهُمُ اللّهُ

بِما قالُوا جَنّاتٍ تَجْرى مِنْ تَحْتِهَا الْاَنْهارُ خالِدينَ فيها

وَذ لِكَ جَز اءُ الْمُحْسِنينَ

۸۶- وَالَّذينَ كَفَرُوا وَكَذَّبُوا بِاياتِنا

اُوْلئِكَ اَصْحابُ الْجَحيمِ

۸۴. " And what (reason) have we that we should not believe in Allah and in the Truth that has come to us, while we long for our Lord should cause us to enter (the Heaven) with the righteous ones."

۸۵. " Therefore Allah has rewarded them for what they said Gardens beneath which rivers flow, wherein shall they abide forever, and that is the reward of the doers of good."

۸۶. " And (as for) those who disbelieve and deny Our Signs, these are the inhabitants of the Hell."

Commentary: verses ۸۴-۸۶

Those who, after recognizing the right, bravely and explicitly confess it with truthfulness in action, and do not fear of the atmosphere and co-religionists, are among the best righteous ones. The reason of it is that they have done good to themselves and have saved themselves from the chastisement of Hell Fire, and, by their confession, they have paved the path for others both.

Thus, the reward of Faith is Heaven, and the retribution of disbelief and rejection is Hell.

In the meantime, the objective meaning of the Arabic word /al-ḥaqq/ (the Truth),

mentioned in the verse, is: the Qur'ān, Islam, and the holy peronality of the Prophet (p.b.u.h.).

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Verses of the Quran and traditions

بِسْمِ اللّهِ الرَّحْمنِ الرَّحیم

یا اَیُّهَا النّاسُ قَدْ جاءَکُمْ بُرْهانٌ مِنْ رَبِّکُمْ وَ اَنْزَلْنا اِلَیْکُمْ نُوراً

مُبیناً (سوره نساء ۴ آیه ۱۷۴)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto you a light (that is) manifest." (Holy (Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنا الذِّکْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۱۵ آیه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِکْری فَاِنَّ لَهُ مَعیشَهً ضَنْکا وَ نَحْشُرُهُ یَوْمَ

الْقِیمَهِ اَعْمی (سوره طه ۰۲ آیه ۱۲۴)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَهٌ لِلْمُؤْمِنینَ (سوره اسراء ۱۷ آیه ۸۲)

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

A Presentation to Muslims

بسم الله الرحمن الرحیم

" یا اَیُّهَا الَّذینَ آمَنُوا اَطیعُوا اللّه وَ اَطیعُوا الرَّسُول وَ اُولِی الْأَمْرِ مِنْکُمْ "قالَ اللّه تَعالی:

سوره النساء ۴-لآیه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and "

(those charged with authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

(.Those charged with authority' are only the twelve sinless Imams (a.s`)

,and, at the time of occultation, Sources of Imitation, who are learned

(.pious, and just, should be referred to

فِی اِکْمالِ الدّینِ فی حَدیثٍ عَنْ جابِرِ الْجُعْفی عَنْ جابِرِبْنِ عَبْدِاللّهِ الْأَنْص-اریّ قالَ: قُلْتُ: یا رَسُولَ اللّهِ

عَرَفْنَا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالْأَمْرِ الَّذینَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِکَ؟ فَقالَ (ص) هُمْ خُلَفائی یا جابِرُ، وَ

اَئِمَهُ الْمُسْلِمینَ مِنْ بَعْدی أَوَّلُهُمْ عَلیُ بْنُ اَبیطالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَینُ، ثُمَّ عَلِیُّ بْنُ الْحُسَیْنِ، ثُمَّ مُحَمِّدُ بْنُ

عَلیٍّ الْمَعْرُوفُ فِی التَّوْراهِ بِالْباقِرِ، وسَتُدْرِکُهُ یا جابِرُ، فَإِذا لَقَیْتَهُ فَأَقْرِئْهُ مِنّی السَّلامَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ

مُحَمَدٍ، ثُمَّ مُوسَی بْنُ جَعْفَرٍ، ثُمَّ عَلِیُّ بْنُ مُوسی، ثُمَّ مُحَمَّدُ بْنُ عَلِیٍّ، ثُمَّ عَلیُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِیٍّ،

ثُمَّ سَمِیّی وَ کَنِیّی حُجَّهُ اللّهِ فی أَرْضِهِ، وَ بَقِیَّتُهُ فی عِبادِهِ ابْنُ الْحسنِ بْنِ عَلِیٍّ، ذاکَ الَّذی یَفْتَحُ اللّهُ تَعالی ذِکْرُهُ

عَلَی یَدَیْهِ مَشارِقَ الْأَرْضِ وَ مَغارِبَها، ذاکَ الَّذی یَغیبُ عَنْ شیعَتِهِ وَ اَولیآئِهِ غَیْبَهً لا یَثْبُتُ فِیها عَلَی

اللّهِ فَه-لْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلْایمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: یا رَسُولَ اللّهِ، فَهَلْ یَقَعُ لِشیعَتِهِ الْاِنْتِفاعُ بِهِ فی

غَیْبَتِهِ، فَق-الَ ای ¨ وَالَّذی ¨ بَعَثَنی ¨ بِالنُّبُوَّهِ اِنَّهُمْ یَسْتَضیئُونَ بِنُورِهِ وَ یَنْتَفِعُونَ بِوِلایَتِهِ فی غَیْبَتِهِ کَانْتِفاعِ

النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ...

اکمال الدین جلد ۱، صفحه ۲۵۳

p: ۴۰۴

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-`Abdillāh ' thus: " I said: ` O Messenger of Allah, we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides) of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn- Ali; known) in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and ;after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali (then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except ".for the one whose heart Allah tests for Faith

Jābir said: " I asked him: ` O' Messenger of Allah! will his followers avail of him during his occultation? ' He answered: ` Yes. By the One Who

appointed me to prophethood, they will seek brightness from his light and

will avail by devotion in his absence the same as the availing of people from

"...' the (glow of) sun when clouds cover it

Ikmal-ud-Dīn, Vol. ۱, p. ۲۵۳' with nearly similar meaning, in Yanābī-` ul-Mawaddah, p.)
(۱۱۷

" اِنْ هُوَ اِلّاَ وَحْیٌ یُوحی وَ ما یَنْطِقُ عَنِ الْهَوی "قالَ اللّهُ تَعالی:

سوره النجم (۵۳) - لآیه ۳ و ۴

Nor does the Apostle speak out of desire. It is naught but revelation "

" that is revealed

(Sura Najm, No. ۵۳, verses ۳,۴)

p: ۴۰۵

قالَ رَسولُ اللّه (ص):

اِنّی ت-ارِکٌ فِیکُمْ الثَّقَلَیْنِ کِتابَ اللّهِ وَ عِتْرَتی، کِتابُ اللّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ اِلَی الْاَرْضِ وَ عِتْرَتی "

أَهْلُ بَیْتی وَ اِنَّ اللّطیفَ الْخَبیرَ اَخْبَرَنی اَنَّهُما لَنْ یَفْتَرِقا حَتّی یَرِدا عَلَیَّ الْحَوْضَ فَانْظُرُوا بِماذا تَخْلُفُونی

تَضِلُّوا ما اِنْ تَمَسَّكْتُمْ بِهِما" وَ فی حَدیثٍ اخَر:"قالَ النَّبی (ص):

معانی الاخبار، صفحه ۹۰ و مُسند احمدبن حنبل، جلد ۳ صفحه ۱۷

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you ".attach yourselves to these TWO

Ma`ānī-ul-Akhbār, p. ۹۰, tradition ۲, Musnad Aḥmad-ibn-Ḥanbal, Vol. ۳, p. ۱۷, and) other

books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, Vol. ۹, p. ۳۰۹

(to ۳۷۵

قال الامام الرضا علیه السلام:

رحم اللّه عبداً احیا امرنا فقلت له و کیف یحیی امرکم قال یتعلم علومنا و یعلمها الناس

فانهم لو علموا محاسن کلامنا لا تبعونا

معانی الاخبار صفحه ۸۰ - عیون اخبار الرضا جلد ۱ صفحه ۲۰۷

:Abul-Hassan-ir-Ridā (a.s.) said

May the Mercy of Allah be upon the servant who Keeps alive our "

commandment." I asked him (a.s.) how the one could keep your

commandment alive. He (a.s.) said: " He (can) learn our sciences and

teach them to people. In fact, if people knew (the merits) and goodnesses

".of our speech, surely they would follow us

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

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A

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,Al-Tebyān fī Tafsīr-il-Qur'ān by Moḥammad-ibn-il-Ḥassan Ṭūsī .١٣

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,Al-Bayān fī Tafsīr-il-Qur'ān by Sayyid Abulqāsim Khu'ī .١۶

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Language Which Each Title Is In: A = Arabic ; F = Farsi

١. Tafsīr-i-Shubbar (A Commentary of the Holy Qur'ān) - A

٢. Ma`ālim-ut-Touhīd fī Qur'ān-il-Karīm (The Unity of Allah in the Holy Qur'ān) - A

٣. Kholāṣ-iye-`Abaqāt-ul-Anwār (A Summary of a Tradition on Imamate) - A

۴. Khutūt-i-Kullī-yi-Eqtiṣād-dar Qur'ān wa Riwāyat (Main Points of Economy in Qur'ān and Traditions) - F

۵. Al-Imam Mahdī `inda Ahl-us-Sunnah, Vol. ١-٢ (Imam Mahdī (a.s.) According to Tradition) - A

۶. Ma`ālim-ul-Ḥukūmah-fī-Qur'ān-il-Karīm (Lessons on Government in the Holy Qur'ān - A

٧. Al-Imam-iṣ-Ṣādiq wal Mathāhib-il-Araba`ah (Imam Sādiq and Muslims' Issues) - A

٨. Ma`ālim-un-Nabuwwah fī Qur'ān-il-Karīm, Vol. ١-٣ (Prophethood in the Holy Qur'ān) - A

٩. Ash-Shu'ūn-il-Eqtiṣād fī-Qur'ān was Sunnah (Ways of Economy in Qur'ān and Tradition) - A

١٠. Al-Kāfī fī Fiqh by Abiṣ-Ṣalāḥ al-Ḥalabī (Subjects on Jurisprudence and Ordinances) - A

١١. Asn-al-Matālib fī Manāqib-i-`Ali-ibn-Abī-Ṭālib by Shams-ud-Dīn al Juzarī ash-Shāfi`ī (The Merits of Imam

Ali (a.s.): the Successor of the Prophet (p.b.u.h.) of Islam - A`

١٢. Nuzul-ul-Abrār bimā Sahḥa min Manāqib-i-Ahlul-Bait-il-Athār by Ḥafiẓ Mohammad

al-Badakhshanī (Subjects on the Successors of the Prophet of Islam (p.b.u.h.)) - A

۱۳. Ba`z-i-Mu'allifāt by Shahīd-ash-Shaykh Murtadā Mutahharī (Some works on Islamic Education) - F

۱۴. Al-Qaybat-il-Kubrā (The Greater Occultation of Hazrat Mahdī) - A

۱۵. Yaum-ul Mau`ūd (The Promised Rise of Hazrat Mahdī (a.s.)) - A

۱۶. A-Qaybat-iṣ-Ṣuqrā (The Lesser Occultation and the Deputies of Hazrat Mahdi (a.s.)) - A

۱۷. Mukhtalaf-al-Shī`ah by `Allāmah al-Ḥillī (Judgement through Jurisprudence in Islam) - A

۱۸. Ar-Rasa'il-il-Mukhtārah by`Allāmah ad-Dawānī wal-Muhạqiq Mīrdāmād (A Book on the Theoloty and

Philosophy of Islam) - A

۱۹. Aṣ-Ṣahīfat-ul-Khāmisat-us-Sajjādiyah (The Psalms of Islam as Stated by the Fourth Imam (a.s.)) - A

۲۰. Nimūdārī az Ḥukūmat-i-`Ali (a.s.) (An Outline on the Government of Hazrat `Ali (a.s.)) - A

۲۱. Manshūrhā-yi Jāvīd-i-Qur'aān (The Eternal Lights of the Qur'ān; An Objective Commentary) - F

۲۲. Mahdī-yi-Muntaẓar dar Nahjul-Balāqa (The Awaited Mahdi (Guide) in Peaks of Eloquence) - F

۲۳. Sharh-il-Lum`at-id-Damishqiyyah, ۱۰ Vols. (Some Subjects on Islamic Jurisprudence and Ordinances) -A

۲۴. Tarjamah wa Sharḥ-i-Nahjul-Balāqa, ۴ Vols. (Translation and Explanation of the Statements of Imam

Ali (a.s.)) - F`

۲۵. Fī Sabīl-il-Wahdat-il-Eslāmīyyah (The Need of Islamic Unity) - A

۲۶. Naẓarāt-un-fī-Kutub-il-Khālidah (Opinions on Islamic Matters) - A

۲۷. Kitāb-al-Wāfī, ۳۰ Vols. (Traditions on Different Subjects) - A

۲۸. Dah Risālah by Feyd-i-Kāshānī (Ten Articles on Islamic Education) - F

۲۹. Majmoo`i Testhāy-i-Bīnesh wa M`āref Islamī (A Collection of Test Questions on Islamic Knowledge and

Culture) - F

۳۰. Darīcheh-'ī bar Ahkām (Elementary Religious Questions for the Coming Generation) - F

۳۱. An Enlightening Commentary into the Light of the Holy Qur'ān - English

۳۲. A Bundle of Flowers from the Garden of Traditions of the Prophet Ahlul-Bayt (a.s.)

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In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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replacing useful contents with useless ones in the cellphones, tablets and computers-

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.It's obvious that all the responsibilities are due to the author

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We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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